Jan.
Rev.J.W.Van Weelden
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Chatham, Ont.

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CHRISTIAN WEEKLY

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THE MAN BEHIND THE ENGLISH PSALMS

The times are always changing. For Mr. Dewey Westra, who is 72 years old today, time has changed. But one thing has not changed: he is as active today as he was twenty years ago. During the daytime he teaches in an adult education program. In his free time, you may find him behind the typewriter in his bungalow style home in Wyoming, Michigan, writing poetry and translating Dutch and Frisian authors.

His contemporaries will smile with recognition at the name: "Dewey Westra, Oh yes, we know him well." They knew him in the calamitous thirties when the Christian Reformed Church, in spite of an ongoing depression, was deeply concerned with art. During those years the church decided to revise the then existing psalter hymnal, and Westra was one of the poets who were commissioned to versify the psalms.

Dewey Westra contributed the greatest number of versifications to the revision which took several years to complete. In the foreword to the 1936 edition of the hymnal, the committee states that up to that present time the Christian Reformed Church "had always faithfully adhered to its purpose to sing only the Old Testament psalms in public worship."

The committee feared that in an environment where the psalms are seldom sung, "the introduction of hymns in public worship would lead to the neglect of those deeply spiritual songs of the Old Testament which the church should never fail to use in its service."

The fear of that ecclesiastical committee was, we know now, not entirely without grounds. The self-consciousness with which Christian Reformed people avoided the use of psalms as being peculiarly Dutch was a false shyness. Few may know that the Geneva Psalter has been translated into no less than twenty languages, and that versions of the psalms are used widely across denominational lines and throughout the world.

But today is Mr. Westra's birthday, and the best way to help celebrate the day is to sing along with his version of, for instance, psalm 98 (3):

Join to the harp your glad
rejoicing,
A psalm of adoration bring,
With trumpet and the cornet
voicing
A joyful noise to God the King.

The poet's hair is greying, but at 72 he has more of it than we do in our thirties. Mr. Westra is not the kind of poet who under the pretense of the glory of God hopes to share some of that glory for himself. He is modest by nature and talks in a quiet voice. He does not like to talk about his accomplishments. Only when we press him for it does he show some of his work. We are impressed by the quantity of poetry which he has written, by the translations of contemporary Dutch and Frisian poets. For a moment we wonder why not more of his work has ever been published. Maybe it is because Westra is the kind of man he is. He is not after the applause of the masses. His reward will be the more lasting evaluation which awaits him at the end of the road.

Dewey Westra began his poetic career in the twenties, when under Professor VandenBosch he became a high school poetry contest winner. Mr. Westra does not have a copy of the poem anymore, but he recalls it was a description of a thunderstorm.

He also reminisces with pleasure on the friendship he had with Professor Van Andel who taught literature at Calvin College. Prof. Van Andel was a great admirer of both visual and verbal arts. Those who knew him remember with nostalgia the 1930's when there was a place for poets and artists in the Christian Reformed Church, even though not everyone understood everything the poet or the artist did.

It was Van Andel who secured for Westra a commission from a German Apostolic Church to translate some 150-175 hymns from the German. The commission paid the poet well enough to help him through the depression years.

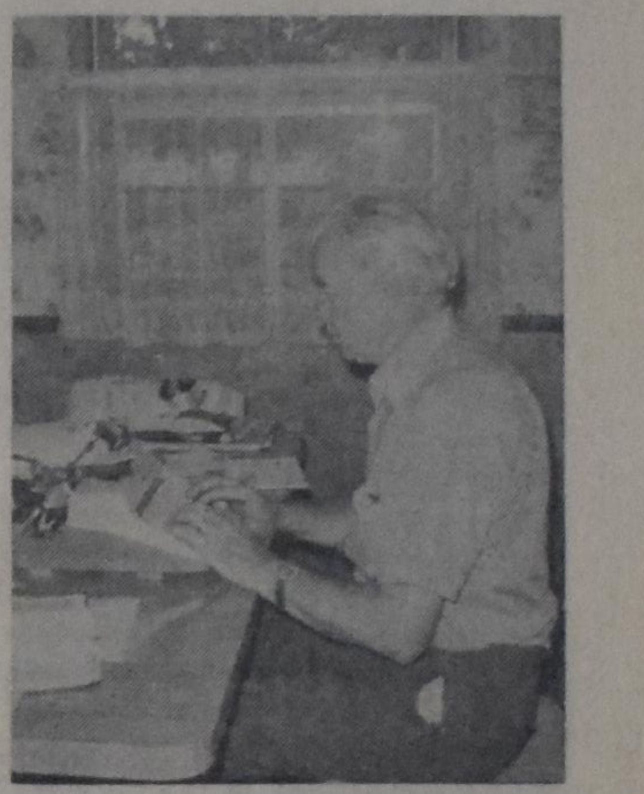
In 1969 Dewey Westra completed the greatest work of his life when he submitted a trial translation of a complete issue of the Geneva Psalter to a committee created for that purpose by the Canadian Reformed Church. He showed us a copy of the manuscript of psalm 119, complete with prologue and epilogue. The psalm has traditionally been known by its first line in Latin: **Beati immaculati in via** (They are happy whose life is blameless).

In Westra's version every first and every second and fourth line have exactly the same number of letters. We asked him about this discipline, and he answers that over the years he has developed a feeling for the length of each word in a line. The psalm is an alphabetical acrostic (divided into 21 sections, each bearing a letter of the alphabet). Because of its peculiar division the 119th psalm was often memorized. David Livingstone (1813-1873) went on record because at the age of nine he won a New Testament from his Sunday school teacher for repeating by heart psalm 119. (Any 9-year-old want to try?)

Mr. Westra's alphabetical sections contain three verses of six lines each. Some of the well-known passages from the psalm read as follows:

A-1

How happy are the upright in
their way
Who walk according to Jehova's
pleasure
What blessing, what felicity have
they
Who keep His testimony as their
treasure,
Who seek the Lord sincerely day
by day
And do His will while busy or
at leisure.



Mr. Dewey Westra

B-1

How may a youth pursue his way,
O Lord,
And hold it pure according to Thy
saying?
Thereto with my whole being I
implored:
O God, prevent me evermore from
straying
From the commandments of Thy
holy word
And keep me free of doubt and
disobeying.

It would be a sad comment to our awareness of a genuine Reformed poetic tradition if these "deeply spiritual songs of the Old Testament" would find no mouths to express these psalms. The Word of God has in the Reformed churches always been brought in the literary forms of sermons, prose and poetry. In the light of more recent translations of the psalms from the Hebrew, perhaps fitting melodies are needed for a changing time. But the timeless emotions and feelings expressed in the psalms are rarely matched by more recent songs.

Toward that timelessness Dewey Westra has with his poetic talents contributed. He has presented his contemporaries with words to fit the music that is in their hearts — music with which to praise God.

C. W. Barendrecht.

THE WORLD AROUND US

Pakistan

The plight of the millions of refugees in India still makes the newspapers occasionally. Most people realize that it will take years to solve the problem of the refugees. It will take even longer to settle the difficulties within Pakistan. On the surface it seems as if the West Pakistan troops have the situation well under control and that Pakistan will remain one country once the East Pakistanis have been taken firmly in hand. The situation is not that simple, however, and in addition to a long guerilla war within Pakistan, there is also the possibility that the conflict between Pakistan and India will reach such intensity that the three major powers will come into the picture.

Pakistan was created on the basis of religion. Apart from that the East and West sections of the nation — separated by more than 1000 miles of Indian territory — have little in common. The languages are different — Urdu in the West, Bengali in the East, the food is different — meat and grain in the West, rice and fish in the East, the cultures are different — the Punjabis in the West are stolid types who prefer soldiering and government, the Bengalis are volatile and love politics and literature. The lighter-skinned and taller West Pakistanis have their roots in the Middle East; the Bengalis with their lithe, slim, brown bodies are people of Southeast Asia.

After the 1947 fusion the euphoria of creating a new nation bridged most difficulties, but the systematic exploitation of the East by the West soon created opposition. The West is numerically inferior — 61 million to 71 million — but has the seat of government and receives the greatest share of development funds, public work projects, foreign aid, and imports, while it also has more factories and defense facilities. Prices are higher in the East but incomes are lower. The jute and other exports from the East brought in over half the foreign exchange of Pakistan and paid for the raw materials that kept the factories going in the West. The East was the main market for the West's manufacturing goods, often at government fixed prices.

Bengalis had long complained about this, but not until the last few years have nationalists been able to make much headway. Two events catalyzed the tension. The first was last November's cyclone and the government's very sluggish relief efforts which demonstrated all too clearly West Pakistan's indifference and callousness toward the East. The election of last December was the second event. It was a free election as had been promised by President Yahya after he overthrew the 10 year strong-arm reign of Mohammed Ayub Khan, and was to restore civilian rule. Yahya is Commander in Chief of the army, but cannot act independently. He is tied to decisions made by a junta of several generals. The election was held; the generals had been confident that they would win a majority. But the Awani League — East Pakistan's political movement for more self rule — made so much political gain out of the government's bungling of the cyclone relief that they won all but two of East Pakistan's National Assembly seats. This gave the Awani League an overall national majority. Sheikh Mujib would not scale down the demands of the League. Yahya postponed the opening of parliament to March 3 which caused rioting in East Pakistan. Government troops fired on Bengalis, killing many, and Yahya flew to East Pakistan to confer personally with Mujib.

It now appears that this was just a move to lull the Bengalis. The government flew troops into East Pakistan every night and on March 25, while negotiations were still going on, the army struck. The story of the unequal fight, and all the misery which has been brought about, has been told often enough for everyone to know.

Supposedly the troops have control of East Pakistan, but in reality the military has not been able to establish even a semblance of governmental administration. The resistance has grown and because of Indian help has a safe base of operations on India's territory. Meanwhile the East Pakistan economy is crippled, that of West Pakistan is shrivelling, the army casualties are increasing steadily, and foreign diplomats estimate that the army has already killed at least 200,000 Bengalis. The generals still cling to the belief that the country can be united once the insurgents are wiped out, but East Pakistan is sullen and hostile and determined to carry on the fight for independence. It seems clear that only a division of the country can bring peace to this part of the world.

The problem is not confined to Pakistan, however. The impact on India has been severe. Already burdened by a soaring unemployment rate, a growing population and severe poverty, all development plans have been put in suspension while the nation attempts to deal with the millions of refugees. Since many of the East Pakistan refugees are Hindus they may well wish to remain in India, adding so many more to an already overburdened country. The homes and other property of the Hindu refugees have in most cases been destroyed and their land given to collaborators. After the army program these people will feel safer in Hindu India than in Pakistan. Of even more concern to Mrs. Gandhi is the fact that a full scale war with Pakistan could break out. Border clashes occur daily, each side blaming the other. India does allow the East Pakistan guerillas to operate from her territory and Mrs. Gandhi has publicly proclaimed that the only way to solve the problem in Pakistan is to give the East its independence. Various extremist groups within her country have urged her to recognize the new state of Bangla Desh (Bengal Nation) but at the time this is written she had not done so yet.

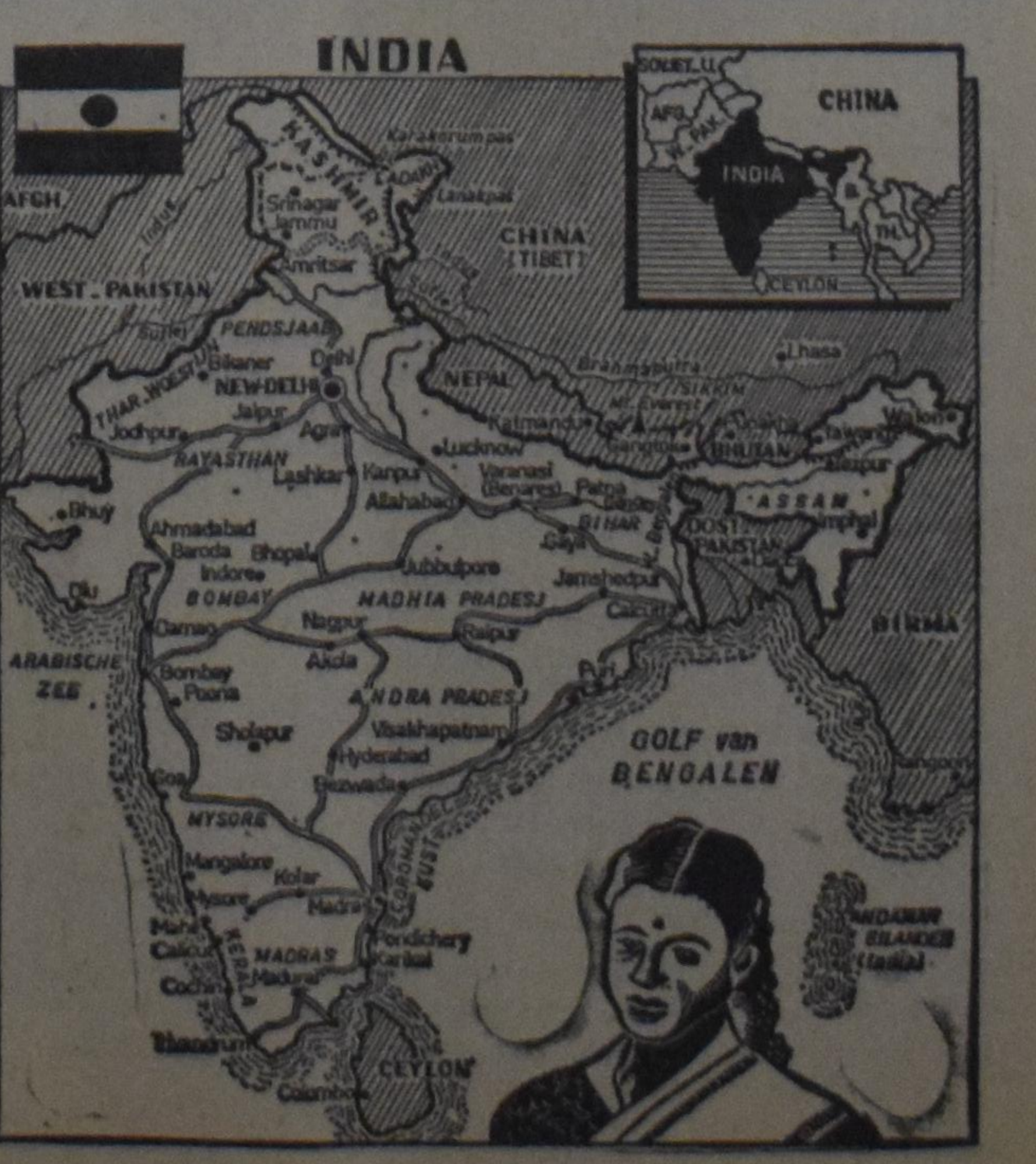
Foreign experts think that the Pakistan generals may want to start a war with India if they believe they cannot maintain control of East Pakistan. If this happened they would not only lose face but it would also inspire uprisings by autonomy-minded groups in West Pakistan — such as the Baluchis and Pathans — who are as resentful of Punjabi domination as the Bengalis in East Pakistan. In a general war with India the generals may lose East Pakistan, but the glue of anti-India hatred would keep West Pakistan together under their control. So far this is only a theory but there are indications that at least a few Pakistan generals are thinking this way.

Should an India-Pakistan war break out the three major world powers will not remain neutral even though they may not sent their own troops. Russia has a twenty-year friendship pact with India and has given her substantial military and economic aid. China stands on the side of Pakistan and promised only a few weeks ago that she would continue her support even in case of war with India. The United States is sitting on the fence. The U.S. provides sizable refugee aid to India but is also continuing its arms shipments to Pakistan (as a means of keeping a dialogue open and exerting some influence on Pakistan according to Washington). Direct intervention by the Big Three is not likely, but if they begin to ship arms in great numbers to their respective 'friends' a war could become very costly indeed.

The troubles within Pakistan are bad enough, and will last long enough that there will be tension in the area for a long time to come. Pakistan's economy is badly hurt. A special World Bank report in June concluded that the situation was so mixed up that international development assistance "would serve little purpose" and "will have to remain in a state of suspension for at least the next year or so". Since aid from this source amounted to $450 million a year the situation only becomes aggravated by such a cut-back.

The 100 UN observers in Pakistan (India has refused to admit them) can do nothing to ameliorate the situation. Once again the world seems doomed to stand by and wait while millions are driven from their homes to face deprivation and a major war threatens millions more.

J. J. Bout.



"Convey THE WORD Indeed!"

The teachers and principals of the Christian Schools in Ontario met in conference for two days this fall (Oct. 28 and 29) to reflect on their daily work and to be inspired by their guest speakers. Site of this Convention was the Hamilton District Christian High School, with the adjacent Immanuel Christian Reformed Church serving as Convocation hall. Until the present, this location has been ideal: the church and school auditorium are large enough for the three hundred members who attended; and twelve classrooms of the high school provide ample space for smaller seminars. The success of this Convention is due in no small part to the facilities and services offered by Hamilton. It is also gratifying to note that of 323 members almost all teachers and principals attended. May the O.C.T.A. Convention continue to consolidate the Ontario Christian education movement.

Our Steering Committee had chosen the challenge "Convey the Word Indeed!" as Convention Theme. The opening remarks in the Program booklet elaborate further in the following words: "In the light of the Scriptures, we engage these convention days in continued exploration, to discover the changeless Truth of reality as it relates to the various subject areas of the school". Then follows the challenge to the teachers: "Yours is the challenge to exploit this Convention to translate that Word into suitable curriculum material and classroom lessons. Do your share to provide more evidence that the Christian school is the genuine, Christian alternative in education. And do it in the most effective learning environment according to the nature of your children."

This is a timely challenge. These days many of the school boards have been active in public relations to promote the cause of Christian education. Teachers should be asking themselves more than ever: How about my classroom? Is my teaching a good example of "the Christian alternative"? Am I "conveying the Word"? It was the purpose of this Convention to stimulate this kind of self-evaluation by the teachers. Our leaders in conducting this Christian evaluation of our teaching were three main lecturers on the first day: Dr. Piers of Calvin College, Dr. Wolterstorff of Calvin College and Dr. Vrieze of Trinity Christian College. On the second day the discussions were subject-oriented, under the leadership of experts in the various fields.

Greetings

On opening day, greetings were extended by the delegates of the National Union of Christian Schools, Mr. Henry Baron, NUCS language consultant. The delegate of the Ontario Alliance of Christian Schools, Mr. Eric Slothouber, also wished us well, although he regretted that he could not attend and was forced to telephone his greetings to the Convention chairman. Mr. John Postma of Chatham, chairman of the O.C.T.A., informed us that on the same days the Midwest Christian Teachers' Association was holding a Convention in Chicago. On his initiative, our Convention wished the N.C.T.A. God's blessings by telegram.

The Convention was opened with a rousing devotional exercise, entitled, "Praising the Lord!" As one of the conferees put it in the Convention Newsletter: "It expressed confidence in the Lord's power and concern for us. We need that reminder."

Main Addresses

Three main addresses were offered on the first day, with the intention of providing a broad perspective for the Christian school's curriculum. These main addresses presented an over-view of the three main branches of curriculum: communications, physical science and social science. "Impossible!" remarked one of the speakers when we discussed tne program on Thursday morning. "How can we survey **all of creation** in the space of one hour?" Even the suggestion that the emphasis should be on the WORD rather than on CREATION did not diminish the difficulty. But the teachers did not come together in order to hear detailed answers to their little questions; what they heard was **a defense of a position** by each of three well-known scholars who have struggled with the basic questions about Christian curriculum. There is hardly space in this report for a summary of each address. I shall only reiterate on one point raised by each speaker.

Dr. Nicolas Wolterstorff, professor of Philosophy at Calvin College, spoke on "The WORD in Communications". I was particularly struck by his attack on the Reformed community's "scorn for the aesthetic". Perhaps we should all take careful note of his words: ". . . We in the Reformed community, given our tremendous moral and theological concerns, are always apt simply to overlook the aesthetic dimension of reality. Not only are we inclined, when confronted with works of art, to concentrate solely on external meaning — looking right through or past the surface of the art work. In addition we are inclined, in our consideration of external meaning, to ignore the expressive character and the coherence thereof. Of course to do this is to exhibit gross insensitivity to the works of art; for it is by virtue of its surface qualities and patterns that a work of art bears the meaning that it does. But worse than such insensitivity is the fact that underlying this tendency of ours is what seems to me to be a lurking Platonism. We do really believe that reason is all important. We do not really believe that this bodily sensory world of ours is good. Yet the biblical witness is clear: The world of sounds and colours and textures is not something that we ought to close our senses to and long to escape from. God did not place us herein in order to spite us, to frustrate us, to tempt us, to cause us grief. We are here in this garden to enjoy it and to develop it, to use it for our fulfilment and for our praise of God. We betray a lurking scorn for God's world when we fail genuinely to acknowledge the aesthetic as a distinct and important dimension of reality."

Dr. Kenneth Piers of Calvin College, where he teaches Chemistry, spoke on "The WORD in Physical Science". After a very informative talk, he led a discussion on the extremely difficult subject of teaching science Christianly. He illustrated the difficulty with a beautiful example which at the same time pointed out his view that basic to the work of **any** scientist or teacher of science is his heart-commitment, his faith. He described a dialogue which he had overheard between a creationist and an evolutionist. The Christian, who defended the biblical doctrine of creation, argued against the thesis of evolutionism by citing a number of **scientific** discoveries which "disproved" the theory of evolution. But the Christian forgot something which is very important: you cannot **prove** the truth of creation, and you cannot **disprove** the theory of evolution, no matter how many examples you can cite in evidence. This was very ably pointed out by the evolutionist when he said, "Man, why didn't you take the easy way out — which is also the **correct** way — and say outright that **it is all a question of faith**, not of science!" There is much in the field of science which remains unanswered. Rather than using the Bible to "fill the gaps", the Christian approach should be to let the Bible speak for itself, be the **authority** upon which the Christian scientist rests his basic position.

Dr. Martin Vrieze, Professor of History and Sociology at Trinity Christian College, spoke on "The WORD in Social Science". He emphasized the importance of considering the child's growing **faith** as well as his growing awareness of the social world. The university is concerned with theory and generalizations, with philosophy and the special sciences as theoretical framework for the understanding of the universe. The elementary school, in distinction, is concerned with the child, and the wise teacher will refrain from expounding complicated theories which are "over his head". The teacher will try to lead the child in a Christian understanding of his relationship with God and his fellow-man. The approach will be the use of the everyday social environment of the child: his family, his home, his church, his school. The social studies will be studies of structures he lives in and can relate with. The aim will be to stimulate in the child desire to serve Christ in all these social areas.

Application

Friday's program offered the teachers 24 different seminars in which various subject areas and other educational concerns were discussed. The committee had spent many hours in planning a large variety of activities and interests, from Art, Bible, French, Music, History, Science, Language, to more general seminars on School Organization Concerts, Remedial Reading and Orientation. Were we successful in stimulating a real interest in curriculum review and reflection on teaching methods? Only the coming year of teaching will show it.

The highlight of the second day's program was the banquet and the major Convention Address. This address, on the theme "Convey the Word, Indeed!" was delivered by Dr. P. G. Schrotenboer, General Secretary of the Reformed Ecumenical Synod. He is well-known in Ontario, having served a number of our communities in various capacities. This speech provided an excellent summary of the understandings about Christian education which the words "Convey the Word" lead to. It is hoped that in the future the main addresses of the Convention and this Keynote Address will be published. I shall repeat here two points made by Dr. Schrotenboer.

In the first place, Dr. Schrotenboer emphasized that "conveying the Word" is a matter of **deeds.** The Hebrew word, "dabar" connotes both **meaning** and **action.** We should understand the Bible in such a way, he said, that its power and its meaning should lead all those committed to its direction to **live,** and **work** in obedience to its authority. The teaching of the Christian teacher is only truly **meaningful** if its leads to faith-led **action** by the pupils.

In the second place, Dr. Schrotenboer stressed the close relationship between preaching and teaching. The preacher and teacher are both engaged in "conveying the Word". It is the aim of preaching to commit and re-commit hearts to Christ and His service; it is the aim of Christian teaching to spell out the implications of this commitment in terms of everyday experience. The Reformed community's concept of the intimate home-church-school relationship is one which we should continue to maintain. "People often say that the pulpit must be louder, clearer, more active. Let this be clear: the Christian **pulpit** can only be truly helpful in a community where the Christian **classroom** carries on from where it started. **Both** must Convey the WORD."

Some Impressions

As a member of the Steering Committee, this reporter can hardly judge whether the theme of the Convention came across as clearly to all the teachers as it did to those who spoke on it. This is something which the teachers were given ample opportunity to do both at the Convention and since that time. The executive of the O.C.T.A. appointed a "resolutions committee' which gathered a large number of comments from various teachers. It is hoped that these comments will serve to improve next year's convention. A special service to this Convention was added by the Steering Committee: a "Convention Newsletter", distributed on the morning of the second day, listing program changes, impressions of various conferees and business reports.

The O.C.T.A. 1971 Convention is now history. Upon reflection, I emphasize that for those involved in the planning, this Convention was an enriching, meaningful experience. It leaves me only with the wish that we had invited to join us Board members, Education Committees and others in the Reformed Christian communities of our province. Perhaps this should be done in the future — **all** of us need periodic "recharging" of our spiritual "batteries".

If our Christian Schools are to survive and thrive in the next decade, we must first of all meet that basic challenge of Christian education: to Convey the WORD, indeed!

"Not for us, Lord, not for us:

But do something glorious for your name!" Psalm 115)

— Report by Ray Klapwyk.

BLUE FLAME GOES OUT—Blue Flame, the 39-foot-long racing car which holds the world's speed record for land vehicles at 622.407 m.p.h. at Salt Lake Flats, Utah, is shown outside the United States for the first time at the Automechanics exhibition in Frankfurt, W. Germany.

BRITON WARNS 'ORGANIZED CHURCH' COULD DISAPPEAR WITHIN 40 YEARS

London (EP) — The "organized church" in Britain will disappear within 40 years if the present trend of the "accelerating decrease" in church membership continues, according to one of Britain's leading Methodists.

Dr. Kenneth G. Greet, secretary of the Methodist Conference, expressed this view in The Christian Citizen, a quarterly published by the denomination's Christian citizenship department.

"The mathematics of the situation are startingly simple," Dr. Greet wrote. "A dwindling membership means the inevitable closure of churches and the reduction in the number of priests and ministers.

"The slump in the number of candidates for ordination in recent years would have been catastrophic had it not been for the parallel reduction in demand."

Church Announcements

CHR. REF. CHURCH

Declined

for Hillcrest, Hudsonville and Drayton, Ont., Rev. John D. Hellinga of Grand Rapids, Grandville Ave.

DATA CENTRE

Nov. 25	Toronto District Christian High School P.T.A. meeting at 8.00 p.m. in the school.
Dec. 2	8 p.m. Rev. J. Quartel of Listowel, Ont. speaks on "Divine Healing" in the Mt. Hamilton C.R.C., Upper Wellington St., Hamilton, Ont. Sponsored by all the societies of the Mt. Hamilton C.R.C.
Dec. 18	The 4 combined Music Societies will perform in the Bowmanville Christian School on Scugog Street, Bowmanville under the direction of Leendert Kooy, A.R.C.T.
Dec. 27	Concert of the 4 Music Societies under the direction of Leendert Kooy in Knox Presbyterian Church, Spadina Avenue, Toronto, 8 p.m. Celebrating Tenth Anniversary.

"CHRIST IS KING", play presented by the Shalom Production in the following communities:

Dec. 4	Sarnia.
Dec. 8	Toronto, West Humber Collegiate Institute, Martingrove Road, Rexdale.
Dec. 9	St. Catharines.
Dec. 10	Hamilton, Westmount Sec. High School, Mountcalm Dr., 8 p.m.
Dec. 11	Woodstock.

AACS Lecture Series DISCOVERY III — Explorations in Contemporary Living, CHRISTIAN EDUCATION IN THE 1970'S: Second lectures to be held in the following communities on the topic: "The History of Education with Particular Emphasis on Christian Education". Where no location is mentioned, please check local announcements.

TEAM A, speaker Dr. Paul G. Schrotenboer:

Nov. 23	Toronto, Ont.
Nov. 30	Pittsburgh, Penn.

TEAM B, speaker Mr. John C. VanderStelt:

Nov. 23	Telkwa, B.C., Chr. Ref. Church, Highway 16 W.
Nov. 24	Terrace, B.C.
Nov. 25	Calgary, Alta.

TEAM C, speaker Dr. Bernard Zylstra:

Nov. 23	Winnipeg, Man., Mennonite Brethren Bible College, Henderson Highway.
Nov. 24	Guelph, Ont., College Ave. Public School, 195 College Ave. W.

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THE END OF THE ROPE

Recently the local university had open house. It was extremely interesting. Various graphics and charts were explained by the students, while, via television, the visitors were made witnesses of interesting experiments. It was striking, however, that apparently it was easier to say and to show HOW everything takes place than to say WHY things take place the way they do.

That thought kept entering our mind while we were strolling the university grounds on the way back home. One can have deep respect for today's advancement in science and technology but that one question keeps on pressing, maybe because there is no answer. We can search for facts and we can find them, but we are at a loss when it comes to the "why" of things.

It is interesting to converse with young people. They show a willingness to accept almost everything. They accept when they are told that once man was living in perfect harmony with God. They accept that the entire creation was under man's dominion. They believe that man fell into sin and that God's grace restored the fellowship between Creator and creature again. But then come the questions: Why didn't God prevent the fall into sin? Why does the Bible speak of eternal punishment for those who do not believe? Why is there so much suffering? Why does it seem that God doesn't give everyone a fair chance for salvation?

One does not have to be young to ask these questions. Don't we all wrestle with them? Why did I have to loose my husband or my wife? Why do I have trouble with one child and not with the other? Why is my marriage a failure while other marriages flourish? Why are Christians so divided? Why can't there be harmony among members of the same church?

There is a peculiar book in the Bible by the name of Ecclesiastes. This book also seems to ask the same basic question "why?" The writer of this book must have been a very wise man. Nevertheless he said, "I saw all the things which were done under the sun and truly, all is worthlessness and chasing after wind . . . For in wisdom is more vexation, and increasing one's knowledge increases one's distress." Yet this book is in the Bible and therefore part of God's revelation. It is not merely the writer of the book of Ecclesiastes who speaks to us, but the Lord Himself addresses us. Isn't this fatalistic language and do we ascribe that to God?

We have questions and if we turn to the book of Ecclesiastes we only find that God seems to add similar questions to the ones we had already. But there is ***no answer.***

Is it perhaps God's intention for us not to find all the answers? Whether we turn to our lives or to a university or to the church or to the book of Ecclesiastes, it all seems to end up in a vacuum. Our questions will always persist, — and the book of Ecclesiastes wants to bring us to that point. We should face this area of unanswered questions. We, human beings, should realize that there is an end to our rope, that there is an area where further probing is useless. But exactly at this point we should meet God in Jesus Christ. At this point of darkness, where no human light can be produced, there is the Lord. We should indeed reach this point where we cannot do anything else but rely on our faith, that is rely on the Truine God.

That is the point where you either see perspectives in the light of God or remain in darkness because you don't believe. It is a matter of believing. Ecclesiastes also point into this direction (7:18). This is the point where the unbeliever gets lost, but which is for the believer the "rendezvous" with God.

D.F.

In the name of the Father and the Son and the Holy Spirit. Twenty-eight were baptized by Rev. Haro on October 20, 1971.

THE GROWTH OF A CHURCH - ONLY GOD CAN DO IT

About a year ago we wrote about the birth of a Church. Only God could do it! At that time we shared with you the mighty work of the Holy Spirit among the Mixe Indians in Coatlán, state of Oaxaca. It was an unforgettable day in July, 1970, when a Church was born in this very remote mountain area. The King of the Church used many means in bringing forth a small Church fresh from the womb of God's grace.

For a number of years Mr. and Mrs. Searle Hoogshagen have been working in this area translating the Scriptures in the language of the people. For many years there was no evidence of fruits. Faithfully, the Hoogshagens continued translating the New Testament into the language of the people. A few native informants who assisted them in the translation were converted, but they were severely persecuted. Finally, one of the young converts came to study at the Mexico City Bible Institute. While studying at the Institute, this student returned during vacation time to preach to his people. As this young man preached and more books of the New Testament were released, a number of people became Christians. Rev. Jerry Pott and the writer, visited Coatlán in July 1970. At that time a number of people were baptized and a Church was born.

The town's drunk, a harlot, and others who were pagans and offered the blood of turkeys as a sacrifice to the gods and participated in evil pagan festivals, were baptized. Each gave a glorious testimony before they were baptized. Our conclusion was that only God could do it.

Many a birth in this world ends in an early death. A healthy babe must grow to survive. Growth is a sign of life. This is also true of a Church. Since last July, 1970, the small infant Church has been subject to severe persecution and trials. Last December, the Bible Institute student returned for a few weeks preaching to his own people. He preached fearlessly and encouraged the Christians suffering opposition and persecution. He urged them to continue and study the portions of the New Testament available to them in their language. Several came to a saving knowledge of Jesus Christ. This past June 1971, he graduated from our Bible Institute and since has been diligent in preaching and teaching the Word. In spite of opposition and persecution, the Spirit has richly blessed the preaching and study of the Word.

October 20, 1971, Rev. Afrain Haro, one of our Mexican pastors, and the writer returned to Coatlán. Accompanying us were Mr. and Mrs. Ken Nienhuis of Holland, Michigan. Mr. Searle Hoogshagen, the Wycliffe Translator in the area, was also present. It was an unforgettable day. The weather was unfavorable for flying and our one half hour of flight to Coatlán in our little single engine plane was rough and bumpy as we crossed many a mountain range. But the Lord gave us a safe journey. We witnessed that the newborn Church was already growing. The Holy Spirit was blessing the Word and witness of the Church among these primitive people who live much as their forefathers did centuries ago.

Out in the open they gathered for worship with over 80 in attendance. Sergio Morales, the Bible Institute graduate and now evangelist among them, led them in worship. They sang familiar hymns. God's Word was preached and 28 people were baptized by Rev. Haro. Each gave their personal testimony before the group. It was a thrill to see them in native dress and bare feet as they did so. People sat on logs, on the ground, under the open sky for the worship. Padded pews, stained glass windows, pipe organ and gothic or modern architecture were absent but not missed for this holy occasion. The open skies seemed to let the glory of the Lord shine upon us, for where two or three are gathered in His Name, there **He** is also.

The unity of believers as one body of Christ was richly experienced as the Lord's Supper was observed. After the service they prepared a meal for us. Finally, the time came for departure. Clouds were hanging low and our MAF pilot had to take a roundabout course in order to get us back to the highway. We were able to show Christ's love. A very sick lady who had been going to a witch doctor, with her husband and their crippled child rode with us for the purpose of seeing a doctor. The cabin was overcrowded. They were not Christians and it gave us an opportunity to show our love and concern for them.

As we returned, we encountered a lot of turbulence. but the Lord carried us safely over the mountains. The going was rough, but we could not help but think of the Christians in Coatlán. There is life there — there is growth, the Spirit is at work, but there will be opposition and persecution in the future as the Christians continue to witness. There will be turbulence and the going will be rough for them also, but we trust the Lord will bring them to their goal in safety. They are a living Church — a growing Church —, and they have the promise that the gates of hell will not prevail against them. They are committed to the task to evangelize the entire area in spite of opposition. The evangelist has already begun several other missions in the area. Soon the entire New Testament will be finished and printed by Scriptures Unlimited for distribution. What an encouragement it will be when they will be able to read the book of Revelation!

We saw the growth of a Church. A Church that has more than doubled in number in one year in spite of persecution. Many had a part in it. First and most important is the witness of the people. There is the fearless preaching of the evangelist trained in our Bible School, the faithful labors of the Hoogshagens in translating the Word, and many of you who are supporting our Bible Institute and those who give to Scriptures Unlimited so that the Word is available to the Mixes in their own language. But in the growth of this Church, as well as in the birth of this Church, we can only say: "Only God could do it!"

Please continue to support us and these Christians with your prayers and gifts, for God is willing to use us all, at home as well as in foreign lands, to the establishing of His Kingdom and the growth of His Church.

Chester Schemper,
Missionary in Mexico.

What is Prophetic History?

Most of the readers of **Calvinist-Contact** will be familiar with the fact that the 1971 Synod of the Christian Reformed Church received an extensive report dealing with the Nature and Extent of Biblical Authority. This report was the result of two years of study by a synodical committee. The undersigned was a member of the committee but because of his absence from North America during 1969-70 he participated in the discussions of the committee only during the second year of its activities.

As is probably well known by now, the 1971 Synod to whom the report had been submitted decided not to adopt the recommendations of the report but to submit the entire report to the churches for study and reaction.

It appears to the present writer that even if the Synod had seen fit to accept the report and to act in accordance with its recommendations there would have been much reason to introduce to the readers of this paper some of the issues with which the report is trying to come to grips. For these issues are far from simple. Much discussion is needed to come to clarity about them. But now that the report and its merits are still being weighed by the churches there appears to be even more reason to discuss some of its aspects.

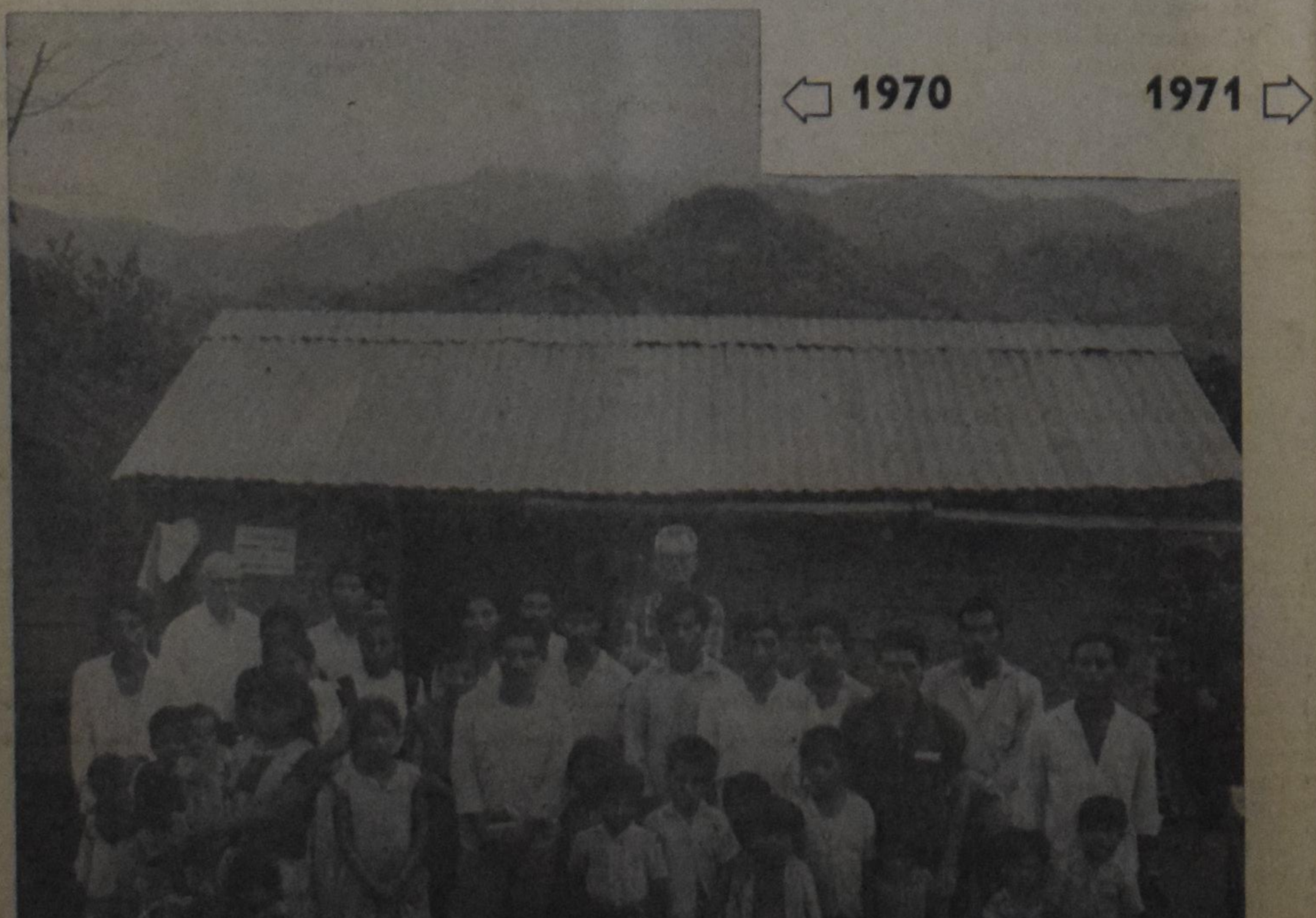
One of the points in the report which have caused puzzlement in the mind of some deals with the question of how we would understand the early chapters of Genesis, those dealing with the time between the creation of the world until the call of Abraham out of Ur of the Chaldees. In the following lines I should like to address myself to that point in particular. But this can only be done in the light of what the report says at other points.

Let me begin by pointing out that the report on the nature and extent of Biblical authority affirms the full inspiration of the whole Bible. The report builds upon the foundation of some earlier reports concerning Scripture. (**Acts of Synod**, 1971, p. 488) These are the report submitted to the Reformed Ecumenical Synod of Potchefstroom, 1958 and another report submitted to the synod of the Christian Reformed Church in 1961. There was therefore no need to go to great length reaffirming the positions then taken. The task of the committee which reported in 1971 was to evaluate critically in the light of a study concerning the nature and extent of biblical authority the "manner of interpreting Scripture presently employed by some contemporary Reformed scholars" (Act, p. 459). Hence the emphasis was in the question of how one should interpret Scripture, not on what Scripture's nature is. Naturally these questions cannot be separated, but distinguish them one may.

A second thing which should be noted is that the report recognizes

(Continued on page 4)

THE GROWTH OF A CHURCH IN ONE YEAR'S TIME — ONLY GOD CAN DO IT



⇦ 1970 1971 ⇨

The photo on the left was taken during the institution of the Church in Coatlán, Oaxaca, Mexico. The photo on the right shows how this congregation has grown in one year's time. The back row (right) shows two men with horn-rimmed glasses, the left one is the Rev. C. Schemper, missionary to Mexico, and the right one Mr. Searl Hoogshagen, the Wycliffe Bible translator, who soon will be finished with the translation of the New Testament into the language of the tribe.

(Photos by C. Schemper)

What is Prophetic History ?

(Continued from page 3)

the time-conditioned character of the revelation which God imparted to man in the Bible. The Bible was meant for men of all times. But it was first of all given to men living at a certain time and under particular circumstances (p. 467). I do not think that any thoughtful Christian living in our history-conscious age would wish to deny this. What one does with this recognition is quite another matter.

To say that God's revelation is time-conditioned could mean to some that therefore the Bible can be faulted at certain points for not being entirely accurated in terms of modern discoveries in the realm of geology, the structure of the universe, the psychology of man etc. In the present writer's opinion this would be an application of false criteria of accuracy to the Bible. It is true, as the report says when it quotes H. Ridderbos, that the inspiration of the Bible does not mean that certain views of the structure of the universe which were current at a given time when the Bible was written have been corrected. But it is also true, as the report says further, that it is not the intent of Scripture to teach the physical structures of the universe.

One may perhaps carry the point one step further. For the question may be asked: Did inspiration have to correct current views of the structure of the universe? In other words, are there views of the structure of the universe in the Bible which do not agree with what we know about these matters? The present writer believes that, whatever the writers of the Bible themselves believed about this, the way they spoke and wrote does not add up to the presentation of a view of the structure of the universe. The Bible-writers probably did not know about the rotation of the earth, nor did they probably know about its rotundity, although some would appeal to Isaiah 40:22 to prove that they did. But the real question is whether this defective knowledge of the universe entered as an integral part into the fabric of the written Word of God.

Is it not more accurate to say that the people who wrote the Bible expressed themselves in a manner which is still used for ordinary daily observation of a non-scientific kind? Do we not even today continue to speak of a sunrise and sunset? Does not even the modern TV reporter give the distance of the rocket heading for the moon in terms of "altitude"? Does not this suggest that we continue to speak in terms of up and down with respect to space even though we know that there is no such thing in actuality? Or how about the term "moon-geology" that is being used? The word "geology" comes from the Greek ge which means earth. Hence we also speak of the geocentric point of view which dominates the Bible's speech about the universe. My point is that this same geocentric viewpoint continues to control our language even in this highly advanced technological age. The Bible should no more be faulted for its use of the sort of language than current modes of expression are being faulted.

Nevertheless, when all this is said, the fact that the Bible partakes of a historical epoch which differs from ours and of a culture which has since been replaced by other cultures continues to be an important factor in our interpretation of the Scriptures. It does not imply the idea of error. But it does alert us to the reality of otherness.

A further important point made in the report here discussed deals with the nature of the historical accounts contained in the Bible. The well known method of treating these accounts as so many Bible stories each of which is supposed to have its own particular moral application to the modern day has tended to obliterate the fact that the stories of the Bible are usually part of a deliberate composition and that this composition has its own theme and emphasis. That is why the report rightly warns against treating the historical accounts of the Bible as mere chronicles or as objective descriptions of events.

The report adopts the term "prophetic history" to describe the nature of the historical narratives of the Bible. This term is also used in the well known commentary of Keil and Delitzsch in its introduction of the books of Joshua through Kings. By calling Biblical history prophetic the report means that this history consists of "a selection of events chosen to proclaim what God has done and is doing for the salvation of his people" (p. 469). By presenting the events in this fashion the Biblical writers proclaim God's acts of deliverance and of judgment. In this respect these writers perform a prophetic function. Prophets had as their function to declare God's will for the life of God's people. This could be done by direct prophetic discourse. It could also be done by letting the light of revelation fall upon the events of the past. This is what happened when the historical books of the Bible were written. For the same reason the historical accounts of the Bible are called "episodic" or "thematic" in the report. This is to say: only certain episodes are selected in order to set forth a theme which is the burden of a given writer.

The diligent Bible reader can see for himself that this is the way the Biblical stories should be understood. In other words, this is not a viewpoint that is foisted on the Bible by extraneous reasoning. It follows from the Bible's own structure and contents. A look at the patriarchal narratives in Gen. 12-50 furnishes ample proof of the episodic and thematic nature of Biblical historiography. Take the story of Abraham. From the various data concerning his life we know that he lived one hundred years in Canaan after his departure from Ur and Haran. Yet how little do we actually know of the events that occurred during those one hundred years. What we do know is enough to follow the theme which the writer is developing. That theme deals with God's covenant with Abraham, with the promise of a numerous seed, with the delay of the fulfilment of that promise, the eventual granting of it, etc. By way of documentation of this theme certain events in Abraham's life are described in great detail. In the light of this theme of Genesis should also be seen Abraham's concern to obtain a godly wife for Isaac. Hence the lengthy description of how Rebecca became Isaac's wife, Gen. 24.

The book of Genesis then continues to describe the development of the people of God until the time when they are ready to go to Egypt. But having once arrived there Israel's history is suddenly condensed. Of the 430 years Israel was in Egypt we learn next to nothing. Not until the end of that period is the thread of the narrative resumed. At that point the oppression under Pharaoh that knew not Joseph is elaborately described together with the subsequent deliverance. Also the first two years of Israel's trek through the wilderness are described in some detail. But the remaining 38 years of Israel's stay in the desert are passed over rather quickly.

All this shows the thematic and episodic nature of Biblical historiography. The same can also be said about the way in which the gospels describe the life and ministry of Jesus, cf. John 20:30, 31.

To call attention to this prophetic nature of the Biblical stories does not mean to belittle or to detract from the accuracy of the reporting that is being done in these stories. The Report chose its terms rather deliberately. It avoided calling the history of the Bible "faith-history". It also avoided the term "theological history". These terms could be understood as saying that in the course of a long period of theological reflection Israel's history gradually began to be molded and re-shaped to fit a particular message or theme. Likewise the term "faith-history" has sometimes been used to discredit the accuracy of the reporting which is found in the Bible stories. None of this is intended in the term "prophetic history".

The Report does indeed say that the Biblical accounts ought not to be viewed as "objective descriptions of events". But by putting it this way the Report did not mean to deny that the events described in prophetic history are objective events. The only thing it wished to do is to stress the fact that a particular viewpoint could be called a prophetic one. But in a sense this is true of all historical description. History is written from a particular viewpoint. There is the marxist-socialist viewpoint, the black viewpoint, etc. This kind of subjectivity cannot be avoided. Even when it occurs on the purely human level it is not necessarily an evil thing, provided one is on the alert for it. And in the case of the Bible it is a positive asset. For the Bible's "subjectivity" is God's subjectivity. It is seeing the things the way they really are and the way they really happened. I believe it is J. Van Andel who says somewhere that the Bible's historiography is actually the only one that can be called historiography in the full sense of the word. Be that as it may, we may gladly note and gratefully use the prophetic histories of the Bible for the strengthening of our faith and for the opening of perspectives upon what the true meaning of our life is.

In a following article I should like to discuss more specifically how these general principles should now be applied to the understanding of Genesis 1-11 and how the report on the nature and extent of Biblical authority handles this question.

M. H. Woudstra.

Pastoral Counselling

"DADDY, PLAY WITH ME"

by REV. RALPH HEYNEN,

Pine Rest Christian Hospital Chaplain.

I would like to use the subject of our talk today "Daddy, Play With Me". In a magazine published recently there appeared a series of cartoons which pictured a little boy who was carrying a brief case; another series of pictures showed the same little boy with his father carrying a bowling bag, a set of golf clubs, and a fishing outfit, The title above these pictures was, "Daddy, play with me". This is the picture of many American boys and girls. In many families the children are brought up by the mother and the baby-sitter since father is so often absent that the youngsters do not have much of a chance to interact with him.

There are many wives who complain about the fact that their husbands are seldom home. They work during the day; they have other activities that involve them in the evening, that take them away from the family circle. Now one of the arguments that people often use and I think that it is rather a weak one; that it is not the quantity of time that you spend with the children, but the quality of it. Now basically this rests on a fallacy, because how can you have that much quality if you do not have quantity at all. Many of the absent fathers reach the point that they are no longer the authority figure in the home. Many men seem to find excuses to be away from home because of the fact that they have to take an extra job, they have to do a little moonlighting in order to raise enough money for the family. In some cases this may well be true; but in these cases it is important for the parents to evaluate which of the two is of the greater importance because ultimately we have to gain the respect of our children and this has to be done by the fact that parents do interact with their children. There are circumstances that require the actions of father, but I have heard too often the statement from younger people, "I didn't really know my Dad too well because he did not spend too much time at home; at least he did not spend much time with us."

Elizabeth Elliot, who has written a number of books including "Through Gates of Splendor" and "The Savage, My Kinsman", a former missionary, writes as a mother with a responsibility of rearing a child whose father had died before he was a year old. Now as she writes about the whole figure of the father, to me, she writes in a very telling way. You may have read the article in a recent issue of "Christianity Today", but if you have, it bears repeating, at least certain parts of it. I would like to quote a few passages from this article. "One of the images that has been grossly distorted, I believe, is that of a father, or the father image, or the authority figure, the old man. These phrases are often used derisively or at least patronizingly. Television depicts with ho-hum regularity the baffled father, hopelessly, naively incompetent, bested in every turn by his cute and clever wife, his brilliant and condescending children. He tries hard to swing with them, but ends up stumbling and mumbling, providing little more than big laughs. To continue her quotation: "Who is the dote, this buffon, this dancing bear? If this is the role of the father, who wants it? Men do not, I suppose, object to thinking of themselves as brothers, buddies, of lovers and husbands. How many are willing to consider seriously and for more than five minutes to consider themselves as fathers. When a man has just become a father, surely he thinks about it; tries to get into his head that he has begotten a son or a daughter; that his name can be carried on to other generations if it is a boy. But let him get back to the office, to the shop, and he is at once the object of jives and jokes, and in a feeble defence he passes out cigars which say: "It is a boy."

Going on just a little bit, "A little child's idea that daddy can do almost anything; that Daddy can fix it is not from nowhere. His image of his father starts out with omnipotence, but he soon learns that this is not accurate. How sad it is that the image so often and so rapidly devolves until he sees his father as TV shows him; no matter what it is, the old man will surely bungle it." This far the quotation from her article. I think she is describing something here which is characteristic of American life, because the picture that is presented of the father in the home, in cartoon strips, in TV family situation dramas, is not a very favorable one. It surely is not a flattering one for a father. I think I know that many children do not want their father to be their pal. They would prefer to find pals among their peers, but every boy likes to engage in activities with his father. Every little girl likes to be playing ball in the backyard, or fishing, or fixing a toy. They need identification with their father. Parents are always teaching their children, whether they do this consciously or not, for their example speaks far louder than their words. Children learn to love, to hate, to fear, and to appreciate, much earlier than people suppose. One of the ancient's teachers said, "Give me your child until he is six years old and you may have him the rest of your life." If children must learn these things from TV shows and TV cartoons, they are going to have a warped sense of living. Hostile parents, especially when there is much quarreling and fighting in the family will also teach their children to be hostile. The qualities such as honesty, truthfulness, charity, and love, being industrious, or giving vent to their tempers, are taught in the family.

A research on happy marriages shows that a girl who comes from a home where there is a happy marriage has a seventy percent chance of having a happy marriage herself than a person who comes from an unhappy home. Children do not just absorb these things; they must be taught. But the teachings must be reinforced by the parents, by the example they set. If mother or dad is absent a great deal of the time, this phase of training will be neglected. Children will be short changed in the development, and usually when positive training is lacking, the negative qualities will come into the foreground into a child's life. There are many things with which a child is born that he has to unlearn. Every child comes into the world being selfish. This is something he must learn that he may be selfless. So parenthood requires a very highest degree of giving of self and there is no substitute for a parent that way.

A good deal of the emphasis of modern philosophy, of the playboy philosophy, rests on a rebellion against the authority that is inherent in our culture. People get the idea that they can do pretty much as they like, and if they are guided in a positive Christian directon, they may learn to like the right kind of things, but if they do not and if they grow up in a loosely structured home, it is going to lead to license rather than to freedom. The riots of today's protest movements, the acts of wanton destruction and vandalism, the lack of respect for other people's property, the lack of regard for the police and the laws, these grow out of the home where authority is not part of the family structure. If children do not learn the sense of authority in the home, they are never going to learn it. For a little boy, the father figure is also an important spiritual one. He learns to pray to the Father in Heaven but what kind of Father is this to him? To understand what being a father means you have to remember that God is our Father. We pray "Our Father who art in Heaven", and for a child this concept of God to a large extent grows out of what he thinks of his father. So when a child says, "Daddy, play with me," this is not an unreasonable request. This is something that he has a right to expect. He has a right to expect an interaction with his father. Mrs. Elliot writes in her article these closing words: "Then a man must close his ears and look into his heart and start being a real man, a real father. If he just does this, his child stands a good chance of solving all these problems without ever knowing that he had them.

I would like to repeat the words of Mrs. Elliot as a closing thought: "A man must close his ears and look into his heart and start being a real man, a real father. If he does this he stands a good chance of solving the problems that his children have in today's world.

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Mensen, die lopen te zoeken

Sinds kort paraderen vertegenwoordigers van een nieuwe religie in Hamilton's straten. Zij zijn gekleed in lange zwarte capes en hebben hun haar loshangend tot hun middel. Hamilton is niet de enige stad waar zij hun zending drijven. Men kan ze aantreffen in Boston, Montreal, Peterborough, New Orleans, Chicago, Toronto, Ottawa en Windsor.

Deze mensen trekken de aandacht niet alleen door hun kleedij, maar tevens door de boodschap die zij brengen. De centrale figuur in die boodschap is de duivel. Volgens hun leer zijn de duivel en Christus tot een vergelijk gekomen en vormen nu een eenheid tegen het einde van de wereld. Dit samengaan van Christus en Satan zal een nieuw begin betekenen.

Men kan daar schouderhalend aan voorbijgaan. En misschien is de hele beweging ook niet veel aandacht waard, ware het niet dat hier duidelijk een poging tot uiting komt om betekenis en doel aan het leven te geven. Opvallend zijn het weer de jonge mensen, die zich aan de "Process Religion," zoals de beweging wordt genoemd, geven.

Wij dreigen gewend te raken aan de menigvuldige uitingen van religiositeit, die wij in onze tijd tegenkomen. Maar wij zijn er niet mee klaar door deze nieuwe religie te brandmerken als een duidelijk pogen van Satan om de mensen op een dwaalspoor te leiden. Zeker, dit getuigen van de "Process Religion" is te doorzichtig. Wij weten wel beter, dat Christus en Satan nooit tot een vergelijk komen. Wij weten dat het lot van Satan eens en voorgoed is beslist op Golgotha. En daarom behoeven wij ons niet ongerust te maken over deze nieuwe theorie.

Maar daarmee is de kous niet af. Die jonge mensen, die de straat op gaan in die verschillende steden, zijn lieden die de betekenis van hun leven hebben gezocht en menen die gevonden te hebben in een valse godsdienst. En zo zijn er tallozen, die ook zoeken, maar die het nog niet gevonden hebben. Mensen, jonge en oude mensen, willen de betekenis van hun leven weten. Sommigen meenden dat het aan de "establishment" lag en kwamen in opstand tegen de normale gang van zaken. Het gaf niet veel, want wat verkeerd is in de samenleving is een gevolg van wat verkeerd is in het hart van de mensen. Anderen meenden een oplossing te hebben in het gebruik van drugs, maar spoedig moesten zij tot de conclusie komen dat drugs ze alleen maar eventjes, voor een heel klein poosje in een droomwereld brengen. En daarom willen zij meer drugs tot ze er aan verslaafd zijn.

De mensen zoeken. Jonge mensen zoeken. En wij hebben wat zij zoeken. Dat ligt niet aan ons. Dat hebben wij niet uitgedacht. Dat is ons alleen maar gegeven, uit genade. En wij moeten er heel erg dankbaar voor zijn, dat wij dit gekregen hebben, want dit is een enorm rijk bezit.

Alleen maar: wat doer wij er mee? Daar lopen de profeten van de "Process Religion" langs onze straten en daar gaan de talloze jongeren die op zoek zijn, op zoek zijn naar wat WIJ hebben. Het kan toch nooit God's bedoeling zijn, dat wij er onszelf mee opsluiten in onze kerkgebouwen? Zoiets geweldigs als het christelijke geloof, waarvan de apostel Johannes zegt, dat het de wereld overwint, en waarnaar velen (onbewust) zoeken, mag toch niet geheim gehouden worden in een kerkgebouw?

Het antwoord is natuurlijk niet ver te zoeken. Maar een ieder moet dat maar voor zichzelf geven, als wij maar goed bedenken, dat er velen, zeer velen zijn, die zoeken.

D.F.

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LADIES' TOOGDAG BRANTFORD

Tijdens de toogdag in Brantford, Ont. op 13 oktober heeft een der dames een zwarte mantel meegenomen en een blauwe laten hangen. Gaarne even bericht aan 231 Hess St. S., Apt. 1, in Hamilton, Ont.

The Christian Life

(13)

Zijn dood en opstanding sluiten ons in

Toen de Here Jezus stierf aan het Kruis vergoot Hij zijn Bloed en gaf zo zijn zondeloze leven om onze zonden te verzoenen, en aan de eis van Gods gerechtigheid en heiligheid te voldoen. De Zoon van God was de enige die er recht op had dit werk te volbrengen. Niemand anders kon daarin delen. De Bijbel zegt nergens dat wij met Christus ons bloed hebben vergoten. In Zijn verzoeningswerk voor God stond Hij alleen, dat werk kon Hij alleen doen. Maar de Here stierf niet slechts om Zijn Bloed te vergieten. Hij stierf, opdat wij zouden sterven. Hij stierf in ónzé plaats. Hij nam u en mij met zich mee in Zijn dood.

Wij spreken dikwijls over de twee aspecten van het werk van de Here Jezus: "plaatsvervanging" en "vereenzelviging". Nu wordt het woord 'vereenzelviging' (identificatie) dikwijls terecht gebruikt. Maar men zou daarbij ook de indruk kunnen krijgen dat het bij óns begint, dat wij ons met de Here trachten te vereenzelvigen. Het woord zelf is juist, maar het moet pas láter gebruikt worden! Het is beter dat wij uitgaan van het feit dat de Hére ons met Zichzelf vereenzelvigd heeft toen Hij ons opnam in Zijn dood. Dát geeft mij het recht mij met Hem te vereenzelvigen in Zijn dood. Het belangrijkste is dat God mij in Christus besloten heeft. Hij nam het initiatief. Deze daad ging van Hém uit. Daarom zijn die twee nieuwtestamentische woorden "in Christus" zo rijk.

De Here Jezus nam ons met zich mee in Zijn dood, en dat geldt evenzeer van Zijn opstanding. Wij zijn er op grond van 1 Cor. 1:30 zeker van dat wij "in Christus" zijn. In 1 Cor. 15:45 en 47, aan het einde van dezelfde brief, lezen we iets meer over de betekenis daarvan. Daar worden twee merkwaardige benamingen voor de Here Jezus gebruikt. Hij wordt daar "de laatste Adam", en tevens "de tweede mens" genoemd. De Bijbel noemt Hem niet "de tweede Adam", maar de laatste Adam. Ook niet "de laatste mens", maar de tweede mens. Laten we vooral op deze onderscheiding letten, want er schuilt een diepe waarheid in.

Als "laatste Adam" vat Christus het gehele menselijke geslacht in Zich samen. Als "tweede mens" is Hij het hoofd van een nieuw geslacht (d.w.z. Zijn Gemeente, zie hoofdstuk 11 later, BB). Zo is Hij dus eerst één geworden met ons in Zijn dood, en daarna óók in Zijn opstanding. Historisch gezien vereenzelvigde Hij zich met het menselijke geslacht vanaf Zijn geboorte te Bethlehem tot het tijdstip van Zijn dood aan het Kruis en Zijn begrafenis. Zo nam Hij alles wat in Adam was in zich op en bracht het onder het oordeel en in de dood. In de opstanding werden wij verenigd met Hem als "de tweede mens". Die eenheid zal voortduren tot in eeuwigheid — dat wil zeggen: die zal nooit ophouden — want, nadat Hij in Zijn dood de eerste mens, in wie Gods voornemen verijdeld was, had weggedaan, verrees Hij weer als Hoofd van een nieuw mensengeslacht, in wie God Zijn voornemen ten volle zal verwezenlijken.

Daarom, toen de Here Jezus aan het Kruis hing, hing Hij daar als de laatste Adam. In Hem werd het hele geslacht van Adam, waartoe wij ook behoren, samengevat en weggedaan. Als Laatste Adam maakte Hij een einde aan het oude geslacht, als Tweede Mens is Hij het begin van het nieuwe geslacht. (Zijn Gemeente, zie hfdst. 11 later, BB). In Zijn opstanding treedt Hij naar voren als de tweede mens, en ook dán zijn wij "in Hem". "Want, indien wij samengegroeid zijn met hetgeen gelijk is aan Zijn dood, zullen wij het ook zijn met hetgeen gelijk is aan Zijn opstanding", Rom. 6:5. Wij zijn in de laatste Adam gestorven, wij leven nu in de tweede mens. Zo is het Kruis de kracht Gods die ons overzet van Adam in Christus.

B. Boulogne.

(Zie blz. 8 voor vertaling.)

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Committee "Netherlands Bazaar" in Toronto

De bazaar van 23 oktober 1971 is achter de rug. Aan alle medewerksters, groot en klein: heel hartelijk dank!

Dank voor het maandenlange breien, handwerken, naaien enzovoort. Dank voor alle donaties van particulieren en zakenmensen. Dank voor de trucks om de goederen naar het St. Gabriel's Centre te vervoeren.

Dank voor alle herenhulp om de kraampjes of te zetten en de aanmoedigende leuzen te maken vrijdagavond tot diep in de nacht en om het af te breken en op te ruimen op zaterdagavond tot na middernacht.

Dank voor de dameshulp om de artikelen te etaleren op vrijdag en te verkopen op zaterdag.

Dank aan de vele kinderen en teenagers die hielpen in het restaurant, bij de spelen, met de verkoop, met de vuilnis-opruimdienst, in de keuken. Zij verzetten het werk van volwassenen. Geweldig!

Dank aan de echtgenoten en kinderen, die op bezoek kwamen om te zien hoe vrouwlief het maakte, toen echter ook mee gingen helpen want het was zo druk overal, dat een extra paar handen welkom was.

Dank aan de vele bezoekers die door hun aanwezigheid het een succesvulle dag maakten.

In 1968 was de netto opbrengst $6,700.00.

Hoewel all onkosten nog niet afgerekend zijn, verwachten we dat de netto opbrengst dit keer ongeveer $8,000.00 zal zijn! Namens de leden van de Committee "Netherlands Bazaar" onze oprechte dank voor al Uw steun en medewerking om deze dag zo bijzonder succesvol te maken.

Ruth Mesritz, President.

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Met ingang van 2 januari bent U waarschijnlijk gedekt onder de nieuwe werkloosheidsverzekering. Lees er dus alles over.

De tijden zijn veranderd. Daarom veranderen wij bij de Unemployment Insurance Commission ook. Met ingang van 2 januari zal meer dan 96% van Canada's arbeidskrachten gedekt worden onder de nieuwe werkloosheidsverzekering. Dat wil zeggen, dat nagenoeg iedereen die voor een ander werkt beschermd zal zijn tegen een tijdelijk verlies van inkomsten.

Voor het eerst zullen mensen zoals overheidsemployees, onderwijzers, ziekenhuis personeel, bedrijfsleiders gedekt zijn. Sommige mensen, die veel geld verdienen, anderen wier betrekkingen tot nu toe als erg vast werden beschouwd, maar wiens betrekkingen nu ten gevolge van snelle ontwikkeling in techniek en veranderde zakelijke toestanden niet zo zeker meer zijn.

Behalve een meer uitgebreide dekking zijn er nog enkele andere belangrijke veranderingen in het nieuwe werkloosheidsverzekeringsprogramma.

Uitkeringen zijn nu afgestemd op inkomen. Indien u werkloos bent kunt u als begin twee derde van uw gemiddelde inkomsten innen. En later zelfs drie kwart van uw inkomsten indien u afhankelijke gezinsleden heeft tot een maximum van $100.00 per week min belasting. Tot en met 51 weken.

U kunt ook vijftien weken uitkering krijgen ingeval u moet ophouden met werken vanwege ziekte, of indien er een baby op komst is. U zult veel vlugger in aanmerking kunnen komen voor uitkering onder de nieuwe werkloosheidsverzekering. Indien u net acht weken in het afgelopen jaar heeft gewerkt komt U in aanmerking. Net zoals uitkeringen zijn aangepast aan inkomsten, zal dit ook met premies het geval zijn. De laagste premie van zeven en twintig cent per week wordt betaald door degenen die $30.00 per week verdienen. De hoogste premie van $1.35 per week wordt betaald voor degenen die $150.00 of meer per week verdienen. Premies zijn nu belastingaftrekbaar, terwijl uitkeringen belastbaar zijn. De belasting wordt natuurlijk van uw uitkeringscheque afgetrokken.

Al met al, is de nieuwe werkloosheidsverzekering zo soepel als maar mogelijk is.

Zeer zeker zijn er reglementen, maar als regel wordt de nadruk gelegd op gezond verstand. Zoals de omstandigheden op een bepaald moment vereisen. Op welke plaats dan ook.

Als het aantal werklozen in het land meer wordt of zelfs in uw omgeving, kunt u nu langer uitkering krijgen.

Omdat we weten, dat wanneer meer mensen naar werk zoeken, het langer duurt om te slagen, En totdat u dat doet heeft u geld nodig.

Tot nu toe, is het grootste gedeelte van onze taak geweest om werkloosheidsuitkeringen uit te betalen.

Dat doen we natuurlijk nog maar nu kunnen we u meer helpen om u op het goede spoor te brengen om een andere betrekking te vinden. Hetgeen zelfs belangrijker is dan geld.

Om dit te bereiken hebben we meer ondervragers aangesteld en speciale opleiding verstrekt aan de ondervragers die we al hebben. Het is hun taak om uit te vinden wat uw bijzondere omstandigheden en vereisten zijn. Om te weten te komen of er iets gedaan kan worden om de toestand te verbeteren.

Met ingang van 2 januari zult u waarschijnlijk gedekt zijn onder de nieuwe werkloosheidsverzekering. Alle bijzonderheden vindt u in onze "Guide to the New Unemployment Insurance — Information for Employees." Voor uw exemplaar bel of bezoek uw plaatselijk Unemployment Insurance Commission kantoor.

En lees er alles over.

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GRATIS RETOUR VLIEGPASSAGE TORONTO-AMSTERDAM

voor een ieder die 30 nieuwe, betaalde abonnementen aanbrengt vóór 31 januari 1972, en twee passages voor een ieder die ons 50 nieuwe betaalde abonnementen aanbrengt.

U behoeft de nieuwe abonnementen niet tegelijk aan ons te zenden. Wij houden het voor U bij tot eind januari.

MAAR DIT IS NIET ALLES.

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U hebt nog 10 weken tijd. De prijzen zijn het winnen waard. Calvinist-Contact heeft nu ruim 9000 abonnementen, maar er zijn nog ongeveer 6000 mensen alleen in Canada, die Calvinist-Contact nog niet lezen en het toch zouden moeten hebben.

Alle nieuwe abonnementen moeten betaald zijn, anders tellen ze niet mee.

Laten we het samen een grote campagne maken!

WIJ LAZEN VOOR U

Dr. G. P. Hartvelt,
HET BOEK VAN DE HEER
Uitg. J. H. Kok, Kampen.

Dit boekje van 34 pagina's is verschenen in de serie "Kamper Cahiers". Wat dan ook de bedoeling mag zijn van deze cahiers, het moet hier direkt gezegd worden, dat dit cahier moeilijk verteerbaar zal blijken te zijn voor de niet-geschoolde lezer. Onvertaalde citaten in Grieks, Latijn en Duits maken het voor velen ontoegankelijk.

Het is een uitermate belangrijke en urgente zaak in de tegenwoordige theologische discussie die hier wordt behandeld. En het kan niet ontkend worden dat de schrijver blijkt geeft van een gedegen studie van zijn onderwerp. Als ondertitel is aangegeven 'over gebruik en misbruik van de Bijbel'. Dat de Bijbel als boek misbruikt kan worden en vaak is, tot in de zwarte kunst toe, is buiten kijf. Handelend over dit misbruik wordt ok het 'teksten krijgen' genoemd, waarbij de schrijver er op wijst dat zowel Kuyper als Grosheide deze vorm van toepassing des heils niet zonder meer van de hand wijzen, mits verbonden met de gave der indachtigmaking, zoals beloofd in de Schrift zelf, en niet losgemaakt van het geheel der Godsopenbaring in de Schriften.

Het centrale doel van het geschriftje is echter een behandeling van de verhouding tussen Schrift en Geest, een probleem waarmee velen reeds in de 16de en 17de eeuw zich hebben beziggehouden. Verscheidene theoretische formuleringen, waarmee getracht is klaarheid te brengen, worden behandeld. W. Aalders: de Heilige Schrift vertegenwoordigt de levende, drieënige God en maakt de levende God tegenwoordig. Bavinck: de Schrift is geheel en al produkt van de Geest Gods en tegelijk geheel product van de werkzaamheid der schrijvers. Hamann: de Heilige Geest een knechtsgestalte aangenomen (correlatie tussen incarnatie en inscripturatie); de Schrift is geheel goddelijk en geheel menselijk. Haitjema: de inscripturatie is het werk van de Logos, maar dan de Logos, het Woord Gods, als het Woord van de Heilige Geest.

Deze en meer theologische constructies worden min of meer geanaliseerd, waarbij het uiteindelijk gaat om de verhouding van het getuigenis van de Heilige Geest en de aptopistie van de Schrift. Dr. Hartvelt is eerlijk genoeg om te belijden: "Wij zullen blijven traceren en formuleren, — omdat wij 't niet kunnen laten, al weten wij dat het nimmer gelukken zal het diepste geheim te verwoorden." Toch komt het mij voor dat de schrijver teveel onder de indruk is van de "titanische omzetting van de West-europese cultuur door de Aufklärung, en deze omzetting teveel crediet verleent in de bezinning op het Schriftvraagstuk. Als hij op pag. 28 beweert dat de dogmatische bezinning het "waar moet maken" als een theologische formulering tracht iets van het geheim te verwoorden, dan stemt dat niet overeen met de bewering dat dat nimmer gelukken zal. De schrijver wil wel spreken "in alle ootmoed", maar beweert dan toch dat "de geschiedenis der theologie heeft ons wel geleerd er bijzonder op te letten dat dit getuigenis van de Geest betrokken blijft op de centrale inhoud der Schrift zelve". Zou de geschiedenis der theologie, althans in verscheidene ontwikkelingen, niet een geschiedenis van decadentie kunnen zijn? En voorts: waarom dat Getuigenis van de Geest niet betrokken te laten op de gehele Schrift, zoals die ons door God gegeven is? Dat de Schrift alleen als Heilige Schrift gelezen en verstaan kan worden in het licht van de centrale plaats van Jezus Christus en de verzoening door Hem spreekt vanzelf, want het is alleen van Hem dat de Geest getuigt.

Al met al een boekje waard om gelezen en bestudeerd te worden door theologisch geschoolden.

Peter M. Jonker.

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IN ZIJN ARM DE LAMMEREN

Dit verhaal, dat in zeker opzicht allegorisch is, verplaatst ons op een der Zeeuwse eilanden in de twintiger jaren, en vergunt ons een blik in het hart en leven van een kind. Het doet ons denken aan een bloemknop die zich langzaam en gestadig ontplooit om tot volle bloei te komen; doch het weent niet "om bloemen, in den knop gebroken, en voor den uchtend van haar bloei vergaan."

Door
CORNELIUS LAMBREGTSE
(Auteursrecht voorbehouden)

(17)

Van de eigenlijke preek hoort Fransje een hele tijd niets, totdat hij opeens het woord kerstboom hoort. De dominee preekt over de tekst uit Jesaja 11:3 — Want er zal een Rijsje voortkomen uit den afgehouwen tronk van Isai, en een Scheut uit zijne wortelen zal Vrucht voortbrengen. Hij verdeelt die onder de algemene titel: Een Veelbetekende Belofte in de volgende drie punten: Een: Wie die belofte doet; Twee: Wat die belofte inhoudt; Drie: En aan wie die belofte gedaan wordt. Of nog anders: Waar die belofte zijn oorsprong vindt — in de stilte der nooitbegonnen eeuwigheid; Wanneer die belofte vervuld wordt — in de tijd; Aan wie die belofte wordt toegepast — aan het harte van Gods van eeuwigheid uitverkoren volk.

Hij begint door met een vastberaden ruk het gordijn der eeuwigheid opzij te schuiven en de gemeente een blik te vergunnen in wat zich daar in de Raad des Vredes heeft afgespeeld en werd verhandeld. Vandaar neemt hij zijn toehoorders telkens mee in de binnenkameren van het harte van Gods dierbare volk om het voorgaande met hun ervaringen te staven. En daar hij uiteraard in geen enkel huis en hart beter thuis is dan in het zijne, gaat hij er al spoedig toe over dat uitsluitend als voorbeeld en maatstaf voor te houden. Hij legt er de volle nadruk op dat Christus niet voor alle mensen aangeboden kan worden — want, mensen, Hij is maar niet voor het oprapen — maar dat Hij uitsluitend geschonken wordt aan degenen die van eeuwigheid door God uitverkoren zijn. Om deze waarheid diep in te laten zinken vraagt hij zijn medereizigers naar die nimmereindigende en allesbeslissende eeuwigheid of zij ook weten of hun namen geschreven staan in dat bundeltje der levenden, en of zij daar al eens heilig nieuwsgierig naar geworden zijn. Om hen in dat onderzoek te helpen geeft hij verscheidene kenmerken waaruit ze af mogen leiden dat ze niet zonder hoop zijn, want dan zullen ze dag en nacht hun breuke bewenen en God achterna schreeuwen en gebukt gaan onder de last van hun tergende zonden. En dan zullen ze met Jacob komen te zeggen: Ik zal U niet laten gaan totdat Gij mij zegent.

Dan vallen zijn donkere ogen op de ouders der gedoopte kinderen en vraagt of die hun arme, in Adam verdoemelijk zaad ook al eens gedoopt hebben met hun tranen en met God geworsteld hebben of Hij ze eens in genade mocht komen te aanschouwen. Want als God het niet verhoedt, zullen ze tot niets anders opgroeien dan tot brandhout voor de hel. Hij kan er van meepraten — hij heeft zelf zeven kinderen en tot nog toe heeft hij erniet een aangetroffen die ergens in het eenzame tot God lag te kermen omdat hij aan zijn breuke en ongeluk ontdekt was. Zij willen van nature niet anders dan dansend en springend naar de hel hollen. God mocht er nog eens aan te pas komen .

Blijkbaar herinnert hij zich dan zijn tekst weer, want nu gaat hij een wijle stilstaan bij het Rijsje. Maar dat brengt hem logischerwijze op de gedachte aan andere afgehouwen bomen, en wel kerstbomen waar het juichend christendom dezer dagen hun geestelijke naaktheid mee tracht te bedekken. Zijn stem verheft zich totdat het hele gebouw er van weergalmt, en wild armgebaar moet de woorden nog dieper in de harten der toehoorders drijven.

Fransje, die juist op het punt stond een der pepermuntjes van Kee in zijn mond te steken, kijkt verbaasd op; en als hij het woord kerstboom opvangt, is hij opeens alle aandacht. Niettegenstaande het feit dat dominee Steenhouwer hollands spreekt en sommige woorden Fransje totaal onbekend zijn, begrijpt hij de algemene strekking maar al te goed. Een zin slaat als een bliksem in zijn ziel: God zal alle kerstbomen verbranden, en ieder die ze maakt of in zijn huis heeft zal God in het helse vuur werpen, dat niet uitgeblust zal worden. Want het is naar luid van het onfeilbare en alleen ter zaligheid leidende Woord des Heren, dat allen die ze maken hen gelijk zullen worden.

Dat bewijs gaat boven Fransje's hoofd, maar dat heeft hij ook niet meer nodig. De andere woorden van de dominee en zijn gebaren zijn overtuigend genoeg. Zijn hart bonst tot in zijn keel, en even is het of zijn hoofd zal barsten van al het bloed dat naar boven stijgt. Hij voelt weer dezelfde misselijkheid opkomen van enkele dagen geleden na het voorval met de dennetak. Onwillekeurig slikt hij enige malen tot het overgaat, maar hij is geheel verstijfd en koud. Hij ziet zo wit als een lijk. Zijn vingers laten het ronde pepermuntje schieten dat tussen zijn knieën door op de kale houten vloer rolt en pas een paar banken verder tot rust komt.

Dat is eigenlijk Fransje's geluk, want Vader kijkt verstoord over zijn schouder op hem neer, en de nieuwe schrik leidt zijn aandacht een ogenblik af van dat vreselijke schrikbeeld door de dominee opgeroepen. Hij maakt zich zo klein mogelijk en drukt zich stijf tegen Vader aan. Met angstige ogen loert hij naar de oordeelsprofeet op zijn hoge preekstoel om te horen wat voor vreselijke dingen die nog meer te zeggen heeft. Maar het onderwerp kerstboom is afgehandeld. En als de toepassing al enige troost bevat voor bekommerde zielen, Fransje heeft er geen baat van, daar de woorden hem niet bereiken.

Als in een trance wankelt Fransje achter Vader de kerk uit, en buiten gekomen heeft hij nog slechts een gedachte — Poete. Maar er krioelt daar zoveel volk dooreen, en de meeste vrouwen hebben hun gezichten achter hun grote mutsen verborgen, dat hij haar niet vinden kan. Maar dan is er opeens een hand op zijn schouder en een zachte stem zegt ergens boven hem: Dag Fransje. Geef me wee mae een erm.

Hij kijkt op in het vriendelijke gezicht van Kee. Waer is Poete? vraagt hij, zonder aan Kee's uitnodiging gevolg te geven. Het valt har op hoe bleek het kind ziet. De meeste kerkgangers zijn nu op pad naar huis, en Moeder, die hen heeft laten passeren, komt naar hem toe. Fransje rent haar tegemoet en duwt wild zijn arm onder haar nette.

Oe von je 't in de kerke, en ei-je goed nae den dominee eluusterd? vraagt Moeder bij wijze van groet. Daar het moeilijk is een dubbele vraag te beantwoorden, en Fransje beseft dat Moeder die als een groet bedoelde, blijft hij het antwoord schuldig. Hij drukt alleen haar arm wat stijver in de zijne en is meer dan gereed om deze nare plaats te verlaten.

Het groepje zet zich in beweging en spoedig halen ze een oud gebogen vrouwtje in, dat niet vlug kan lopen. Vader en de vrouwen groeten haar en daar Vader het dichtst hij haar is in het passeren, zegt ze: Wat eit 'n doomnie toch netjes elièrd, ee Merien?

't Is maer 'n goeien da-jer'r zô van genoten eit, ontwijkt Vader haar. Zijn gezicht staat ontevreden.

Ze gaan langs een andere straat het dorp door dan vanmiddag en opeens ziet Fransje een grote kerstboom voor een der ramen. En hoewel het nog klaarlichte dag is, zijn alle kaarsjes al aangestoken. De gordijnen zijn wijd opengeschoven, en Fransje kan verscheiden blijde kindergezichten achter het raam zien. Er klinkt ook gezang tot hem door. Meteen breekt de dijk door en stromen zijn emoties wild naar buiten.

Poete! schreeuwt hij. Kiek, 'n kesbôom! Hij rukt zijn arm vanonder har doek en wijst met ontzetting naar het raam. Motten noe . . . aal die guust . . . nae d'elle, . . . en . . . en ik ok?

Er klinkt ontzetting uit zijn hoge stem. Vader en Kee hebben zijn uitbarsting eveneens gehoord, en de drie grote mensen kijken verbaasd van hem naar elkaar.

Maar Moeder is hem nog een antwoord schuldig en dus zegt ze: Dae weten oans niks van, kind. Dat weet 'n Ière alliènig. Ik ei-je toch verteld dat 'n Ière vee van guust ouwt, en meschien ouwt 'N ok wè vee van die guust.

Mae d'n doomnie ei toch ezeid a-je een kesbôom in uus eit dan mô-je nae d'elle!

Moeder kijkt Vader aan alsof ze om hulp vraagt in deze moeilijke situatie. Maar dan begrijpt ze meteen de zielsnood van het kind, en zonder zijn laatste vraag te beantwoorden vertelt ze Vader en Kee het voorval van enige dagen geleden. Vader loopt op zijn tanden te bijten. Er ligt een diepe rimpel boven zijn neus, en Fransje is bang dat nu die uitgestelde straf uitgemeten zal worden. Maar iets vreemds heeft plaats. Vader neemt ene paar grote stappen tot voor de vrouwen en rukt Fransje tussen hen vandaan. Hij zwaalt Fransje op zijn schouders en legt zijn prikkelende wang tegen die van hem aan. Hij kust hem op het witte gezicht, zo maar buiten en midden op de straat. Hij zegt enkel met trillende stem: Jie bin Vaders groate knecht. Er klinkt echter zoveel tederheid uit dat Fransje's hart smelt tot was. Hij slaakt een diepe zucht en laat zich veilig deinen op Vaders voetstappen. De vreselijke schimmen — die van de dominee ingesloten — vervagen tot onwezenlijke beelden die niet meer bij hem kunnen komen.

(Wordt vervolgd)

Deze roman zal binnenkort in boekvorm verschijnen bij Uitgeverij T. Wever in Franeker.

VAN ANDERE DRUKPERSEN

ZAKEN DOEN

Wanneer het Westen tot een meer ontspannen verhouding wil komen tot de Russen en hun vasallen, dan moet er méér aan de orde komen dan het vraagstuk van de bewapeningswedloop. Niemand zal deze stelling betwisten.

Wel wordt te vaak **over het hoofd gezien**, dat het gaat om toenadering en overleg tussen heel **verschillende** partners.

Er worden culturele verdragen gesloten, die b.v. moeten dienen om te bevorderen, dat er uitwisselingen plaats hebben op cultureel gebied. In Rusland zullen dan de Westerse films worden vertoond, die een beeld geven van het leven en streven van het Westen, en bij ons kan men films zien, die vertellen over Rusland. Dat klinkt zo normaal en regelmatig mogelijk, zolang we één ding maar liever vergeten. Dat éne n.l. dat geen Russische film de deur uitgaat, of het is een **staatsproduktie**, die voor 100% past in het stelsel. Uit het Westen komen films, die in vrije produktie zijn gemaakt, waar de staat buiten is gebleven, maar die films worden in Rusland alleen maar weer gedraaid, **nadat** zij van staatswege ook op hun politieke betekenis zijn gekeurd. Een openheid naar beide kanten is er nooit bij. En van de uitwisseling van radio- en televisie-programma's geldt dit zo mogelijk in nòg sterker mate.

Het verhaal gaat verder. Zal er van werkelijke ontspanning sprake zijn, dan is het nodig, dat het handelsverkeer toeneemt. Dat wij meer zaken gaan doen in Rusland en de Russen bij ons.

Nu gebeurt er op dat gebied al heel wat. Weliswaar is het handelsverkeer met Rusland niet te vergelijken met wat we kopen en verkopen in landen als Duitsland, Engeland of Frankrijk, maar er worden toch over en weer zaken gedaan en de Russische vlag wordt in onze havens gezien.

Het is evenwel met communistische staten altijd een vreemde manier van zaken doen. Wanneer er b.v. een Nederlandse handelsmissie naar Polen gaat, dan zijn dat van Nederlandse zijde mensen uit het bedrijfsleven. De voorzitter van de missie is een **zakenman van internationaal formaat**. De Poolse gesprekspartners evenwel zijn sprekers en onderhandelaars **namens de Poosle staat.**

Dat brengt merkwaardige gevolgen mee. Want zo'n staatsdelegatie biedt alleen datgene aan, wat de regering verkopen wil, en tegen de prijs die de regering hoopt te maken.

Dat kàn ook een prijs zijn, die ver beneden de kostprijs ligt. Die kostprijs is misschien, door de lage lonen, al láág. Misschien, want de produktiemethoden zijn soms verouderd en de bureaucratie is niet bevorderlijk voor een vlotte gang van zaken. Maar in feite zijn de produktiekosten nooit beslissend. Beslissend is alleen, **wat de staat** met zijn exportpolitiek **wil bereiken.** En als die politiek vraagt, beneden de kostprijs te leveren, dan gebeurt dat.

Wij hebben kunnen lezen van een eigenaardig voorbeeld. Nederlandse kledingfabrikanten kunnen de kostuums in Polen laten maken tegen een prijs, die véél lager ligt dan wat in Nederland mogelijk is. En dat komt niet alleen, doordat de lonen in Polen veel lager zijn dan in Nederland, **maar ook doordat de Poolse uitvoerpolitiek kan** meebregen, **van staatswege de markt in een ander land te bederven.**

Uit: Friesch Dagblad.

UITDAGING

Eerder schreven we over de opwekkingsbeweging onder de Amerikaanse jeugd die, voornamelijk vanuit Californië, het 'Sodom' van de U.S.A., in het gehele land uitwaaiert. Wij vermoedden toen — zij het voorzichtig — dat deze nieuwe 'Jezus-beweging' met haar sterke nadruk op **persoonlijke bekering** en **verlossing** door het **bloed** van Christus, de belijdenis van de **Godheid** van Christus en Zijn wederkomst, zeker niet op één lijn gesteld mag worden met de hippie Jezuscultus die overal ter wereld manifest wordt. Wel gaat het er echt 'Amerikaans' aan toe, met veel uiterlijk vertoon en massale doop, maar dat was óók het geval bij de uitstorting van de Heilige Geest en de daarop volgende gebeurtenissen (Hand. 2).

Tot grote verbazing én ontsteltenis (!) van vele kerkelijke en andere geestelijke leiders in de Verenigde Staten en Europa is hier sprake van een 'ouderwets', bijbels christendom, waarvan men dacht dat het voorgoed uit de tijd was en wel allerminst de jeugd zou aanspreken. Het begint er werkelijk op te lijken dat deze opwekking echt is, een heerlijk wonder van God, al zal er, zoals bij iedere opwekking, ook veel onechte en onrijpe emotionaliteit te vinden zijn die slechts as overlaat. Dat is ongetwijfeld ook een zaak van respons en 'opvang' door de kerken, maar zoals steeds, staan ook thans oude, gevestigde kerken vervreemd en be-vreemd en niet zelden ge-ergerd aan de kant toe te kijken. Dat is niet eens een verwijt en minder nog een suggestie, alsof er in de beproefde garelen van de 'geïnstitueerde' kerken geen echt en warm geloof te vinden zou zijn! Al moet de **geest** eraan ontheven worden, het 'ziel-lijk' (gevoel, drift- en verstands-)leven van de christen is gebonden aan psychlogische wetten en mechanismen en één van die psychologische factoren is de gebondenheid aan het bestaande en eeuwenlang vertrouwde. Oók in de kerk van Jezus Christus. Dan komt zo'n orkaan van geest en vuur als iets vreemds en verbijsterends in de veel rustiger vaarwateren van de kerk, waar ook niet zelden de rivieren traag voortstromen of tot dode kanalen zijn geworden en hier en daar zelfs opgedroogde beddingen te constateren zijn.

Temeer zal men thans bevreemding en ergernis in de Verenigde Staten ervaren, waar deze opwekking zich hoofdzakelijk afspeelt onder een jeugd, wier gedragspatroon, leefgewoonten en kledij men tóch al vreemd vindt. Onder de duizenden jongeren die zich laten dopen en overal zonder enige schroom Jezus en Zijn spoedige komst verkondigen, bevinden zich talrijke ex-drugverslaafden en -gebruikers en ex-aanhangers van vrije sex en zeden. Het zijn 'niet vele edelen', die jongeren in Amerika, maar dat waren de christengemeenten nooit. Als de echtheid van deze opwekking beproefd is, zullen de kerken zichzelf ernstig moeten beproeven of zij van een zodanige geest zijn dat zij deze jongeren kunnen verstáán en er minstens mee kunnen communiceren. Anders kon het wel eens zijn dat niet deze jongeren aan de kant blijven staan, maar de kerken een uitdaging van **God** missen, die hen duur te staan kan komen.

H.V. in "Koers".

EVANGELISCHE OMROEP in Nederland

Terwijl ik dit schrijf — 20 september —, heeft de Evangelische Omroep reeds 115.000 leden. En dát terwijl ze pas in april volgend jaar 100.000 leden hoefde te hebben om C.-Omroep te kunnen worden. Dat betekent dus dat het nu vaststaat dat de Evangelische Omroep in de ether blijft en C.-Omroep wordt, waardoor ze twee en een half uur televisie- en tien uur radio-uitzending ter beschikking krijgt van de regering.

Het verblijdende is dat dit praktisch niet ten koste gegaan is van de NCRV en dat de EO en de NCRV geleerd hebben om in vrede naast elkaar te leven, zonder elkaar te bestrijden.

De enorme aanwinst van nieuwe leden is gekomen door de leuze van de EO: "Meer zendtijd voor het Evangelie door de Evangelische Omroep". Men kan namelijk lid blijven van de omoep, waar men tot nog toe was aangesloten, b.v. de NCRV, en tegelijk voor slechts f 5.— per jaar lid worden van de EO. Blijkbaar heeft velen die leuze aangesproken, ook mensen die traditioneel zich verbonden wisten met de NCRV. Ze hebben blijkbaar de evangeliserende waarde van de EO-programma's erkend en willen steunen door lid te worden.

Het is voor iedereen duidelijk dat het bestaan van de EO ook een positieve invloed heeft op de NCRV. Dat blijkt wel uit het verleden. Naast het interview met prof. Kuitert, waardoor velen veer waren teleurgesteld, omdat hij niet duidelijk de opstanding uit de graven wilde leren, volgde een interview met dhr. P. Jongeling, redakteur van het geref. vrijgemaakte blad "Nederlands Dagblad" en lid van de Tweede Kamer namens het GVP. Dit interview heeft in heel Nederland diepe indruk gemaakt door het besliste en positieve van zijn getuigend spreken. De Tijd sprak over: "Portret van een nobel mens". De NRC schreef: Dat was nu eens een echte christen, die voor zijn overtuiging uitkwam op een besliste en toch ook bescheiden en sympathieke manier.

Ook in het winterprogram heeft de NCRV meer tijd ingeruimd voor kerkelijke informatie en voor het geestelijk lied. De Nieuwe Linie schreef naar aanleiding van de aankondiging van dit winterprogram: De NCRV is op de knieën gegaan voor de druk van rechts uit haar eigen gelederen en voor het succes van de EO.

Uit dit alles blijkt, hoe belangrijk het is dat de publiciteitsmedia niet uitsluitend in handen zijn van één richting. Zo kan men corrigeren en op elkaar inwerken, zonder elkaar te bestrijden. Zo kunnen allerlei kwesties van verschillende zijden belicht worden.

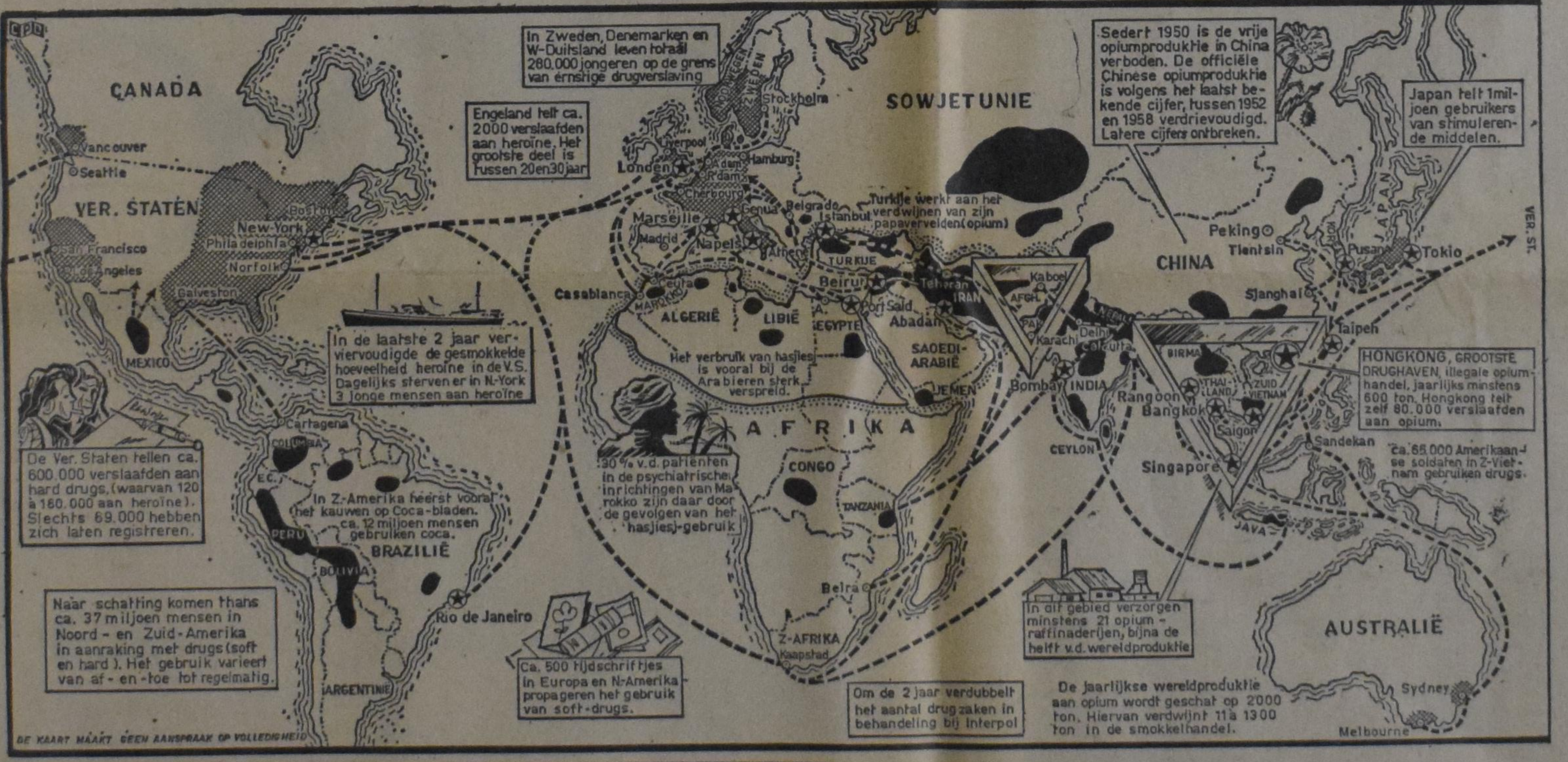
De gereformeerde kerken van Nederland worstelen met eenzelfde probleem van de verschillende stromingen. Het is to hopen dat de synode de mogelijkheden schept dat deze stromingen vreedzaam naast elkaar kunnen werken, zonder elkaar te bestrijden. Dat zou b.v. kunnen door de oprichting van een derde theologische hogeschool waar in traditioneel-gereformeerde zin gedoceerd wordt, door steun aan een blad zoals Waarheid en Eenheid, waar de meer behoudend gezinden zich voldoende kunnen uitspreken, enz.

Gebeurt dat niet, dan behoort een kerkscheuring niet tot de onmogelijkheden of althans een geruisloze uittocht van duizenden uit onze kerken.

U ziet voor welke enorme problemen deze synode zich gesteld ziet en wij zijn overtuigd dat ook U in Canada deze mannen broeders in uw gebeden wilt gedenken.

H. J. Hegger.

DE WERELD VAN DE DRUGS (ACTUEEL OVERZICHT)



SOFT- EN HARD DRUGS ZIJN BETREKKELIJK VAGE WOORDEN. HET ONDERSCHEID IN "SOFT DRUGS" EN "HARD DRUGS" IS VOORTGEKOMEN UIT EEN VERSCHIL IN WERKING. HET IS NIET WETENSCHAPPELIJK BEWEZEN DAT "SOFT DRUGS" ONSCHADELIJK ZIJN; o.a. MARIHUANA EN HASJIESJ WORDEN "SOFT" GENOEMD, o.a. HEROÏNE (OPIUM) EN COCAÏNE WORDEN "HARD" GENOEMD.

We hebben ze nooit gemist maar plotseling waren ze er: de drugs. Wat zijn drugs? Voorzichtig gesteld zijn het alle stoffen die geest, gedrag en stemming beïnvloeden en daarbij van de bewustzijnsgraad gebruik maken. Hun effect gaat van o.a. gewoontevormende werking tot afhankelijkheid of verstarring van geest en lichaam, eventueel met krankzinnigheid of dood tot gevolg.

Drugs bestaan uit chemische stoffen, plantenprodukten of bepaalde genotmiddelen. Veegt men alle bestaande produkten die onder deze omschrijving vallen, dus ook peppillen etc., tezamen, dan bestaan er tienduizenden van dergelijke preparaten. Het zijn vooral de psychadelica die thans aan de bel trekken. (Psychdelica zijn stoffen die een niet spontane psychische toestand scheppen.) Hasjiesj en marihuana behoren tot deze stoffen, en worden onder de soft drugs gerekend. Zij zijn afkomstig uit de hennepplant. In het roulettespel met geest en ziel, wat de drugs veroorzaken, komen de termen "soft" en "hard" drugs voor. In feite zijn dit slechts kreten want deze termen zeggen weinig. Haast automatisch wordt aan de term "soft" de gedachte "geen gevaar" gekoppeld. De onderscheiding "soft" en "hard" is niet door de wetenschap ingesteld. De harde deskundige feiten zeggen dat het niet bewezen is dat de "soft' drugs onschadelijk zijn. De termen "soft" en "hard" slaan hoogstens op een verschil in werking, hetgeen wel iets geheel anders is dan een garantie voor veiligheid. Met soft drugs is het als een voortijlende trein. In de coupe's zitten de reizigers gezellig bijeen maar er staat geen machinist op de locomotief. De reis kan nog lang duren en het eindpunt is onbekend.

Over drugs zijn ontstellende feiten op tafel te brengen. Hoe komt de wereld aan de drugs? De kaart geeft hierop een antwoord, al kan er geen sprake zijn van volledigheid. De kaart kan geen overzicht bieden over de mate waarin de diverse regeringen tegenover de drugs staan. In de Arabische landen is verbruik van hasjiesj sterk verspreid, zie kaart. Maar de straffen op drugs zijn er veel zwaarder dan bij ons. Misschien wel doordat deze landen veel langer ervaring met drugs hebben dan wij. Ook in onze dagen vallen daar nog steeds doodvonnissen. Bij de drugs die de wereld overstromen nemen de opium-produkten een zeer grote plaats in. Azië is de hoofdleverancier, zie kaart. De Wereldgezondheidsorganisatie streeft er naar de opium bij de oorsprong te bestrijden, hetgeen al in Turkije succes heeft gehad.

Het is niet uitgesloten dat president Nixon bij zijn bezoek aan China de opium ter sprake zal brengen, want China is de grootste leverancier van opium (waaruit o.a. heroïne en morfine gewonnen worden). De Chinese bevolking dreigen zeer zware straffen bij gebruik van drugs, de "eigen teelt" is verboden. De staat beschikt echter over eigen papavervelden waaruit opium verkregen wordt. Van de totale jaarlijkse opiumproduktie in de wereld verdwijnt ruim de helft in de smokkelhandel. Hongkong is daarbij de grootste smokkelhaven. Maar ook andere havensteden, o.a. Marseille en Londen, zijn beruchte smokkelcentra. Overal in het westen is een opkomst van de drugs te constateren. Maar het is als een ijsberg: het meeste blijft onzichtbaar. De algemene tendens bij de bestrijding komt thans uit het stadium van "Het zal zo'n vaart niet lopen".

Drugbestrijding kost de Ver. Staten thans 1,5 miljard dollar per jaar en daar zal het niet bij blijven. West-Duitsland heeft een groot actieprogramma voor de bestrijding van drugs opgesteld. De Franse president wil de strijd binnen de EEG gaan coördineren. Het gaat steeds meer leven dat er actie moet komen nu de omvang van de verdovende middelen in Europa nog betrekkelijk binnen bepaalde grenzen blijft. Maar dat is een kwestie van datum en dan is het niet meer "beperkt". De vlek van de drugs is bezig zich steeds meer over de wereldkaart te verspreiden. Immers drugs zijn een miljoenenbedrijf geworden, want geld stinkt niet, nooit en nergens, zeker niet in de drughandel. Die groeit steeds meer en de produktie stijgt. Want elke drug komt ergens vandaan, we weten soms het eindpunt. Zoals in het briefje van een verslaafd meisje dat de Londense politie in een telefooncel vond en dat eindigde met de zinnen: "Een arts zei aan mijn familie, dat het barmhartiger zou zijn geweest wanneer de drughandelaar mij een kogel door het hoofd had geschoten. Oh, mijn God, ik wou dat het waar geweest was".

Garlic is goed voor U

Garlic is een natuurlijk antiseptisch geneesmiddel hetwelk de bloesdomloop vrijhoudt van onzuiverheden en voorkomt of vernietigt ontbindings-bacillen.

Adams Garlic Pearles bevat de essentiële Garlic olie, die voor vele jaren medisch is gebruikt. Gedurende eeuwen hebben mijoenen mensen Garlic gebruikt als een gezondheids-middel, vertrouwend in de genezende en versterkende werking. Help uzelf sterk en gezond te voelen. Kook een pakje Adams Garlic Pearles vandaag bij uw drogist. Het kan u beter doen voelen, gezonder en met minder verkoudheden. Zij zijn reuk- en smaakloos in capsule vorm.

HI NEIGHBOURS!

Summer is over, a beautiful autumn has come and gone and the first snow flakes have fallen. For several weeks we have been seeing the ads about bulbs to be planted. It is noticeable that every year gardeners seem to add more bulbs to their fall garden plans, each spring more colours enrich the landscape. Not only in spring, but more and more varied bulbs grow into beautiful flowers all during the summer season. We can be grateful to all the experts in the field of bulbraising that we enjoy their beauty.

When we say bulbs no doubt our thoughts as a rule turn to Holland where the majority of bulbs originate. The names: "Pride of Haarlem", "Zwanenburg", "City of Haarlem", "Jan Bas", have all been given as a result of many years of crossing and specializing, not to mention the very latest colours which are seen each year.

Holland, however world-wide its popularity in the bulbfield, can take a bow when a visit is made to a hobbyist with an acre of land near the village of Binbrook, Ontario, south of the city of Hamilton. Here Mr. Ross Martin has enjoyed a pastime which was begun 20 years ago. It's hard to imagine that the possession of 3,000 strange looking lily-bulbs began when as a teenager Mr. Martin bought a bulb which fascinated him, at a farmers' market. The following year he was so impressed with the beautiful lily the bulb had produced, that he had to purchase another one. That was the simple beginning of a hobby which last year netted a record income of $2,400 for Ross Martin.

He didn't make any profit from his hobby for the first 10 years, this was not his goal, he simply enjoyed doing this work, studying from correspondence he carried on with other lily growers and hobbyists.

During the week Mr. Martin works at the Steel Co. of Canada where he serves as a data processing analyst; at least 2 evenings a week and every Saturday he works among his lilies. Sundays he enjoys the company of his family with 3 young children.

Mr. Martin owns one acre of land which serves as his "lily-farm" which he has named: Niagara Highland Lily Gardens, and from here he now ships his bulbs in October, the best time for planting, to countries in Europe as well as throughout North America.

You see, Mr. Martin's fame has slowly spread over the years as other lily growers have visited him and have admired his work. He is recognized as one of a handful of lily experts on the North American continent.

So far he considers his hobby as merely self-supporting for as he makes money he buys bulbs, ready for more crossing and hybridizing. He has developed a number of new varieties and that takes time. His Tower Hybrids are tall, as the name implies, they may grow to a height of 6 and 7 feet and bloom in August, when most lilies are finished. He has reaped some very interesting results from crossing: from the familiar white and orange lilies to almost black reds, through green, yellow, pink, orange, mauve, and lavender; one stem is said to have 60 flowers in size ranging from 1 inch to the diameter of a dinner plate.

Mr. Martin feels that lilies are hardy and have being successfully grown in Prince Albert, Saskatchewan, as well as in the more moderate climate of Southern Ontario. Prices are varied too: from $1.00 to $15.00 a bulb.

The trophies and medals he collects each year at horticultural shows both in Canada and the U.S.A. proves that he has truly become a high ranking celebrity in horticulture. In 1970 he was vice-president of the North American Lily Society and the international show was held in Hamilton. Mr. Martin enjoys his hobby and for the first time he had a catalogue printed in 1970. Sales increased and with an income as he quoted, it is now more revenue producing than ever, and no doubt it will continue to increase.

Most of us dreamily look through these nursery catalogues and wish we could grow blooms as beautiful as the pictures show. The ads sound so interesting: "You too can wear a flower next Spring — from your own Gardenia plant" — or — "Passion flower. An intricate arrangement of petals and stamen, which give it a fascinating religious significance. You will find the twelve Apostles, the Crown of Thorns, the purple robe, the five sponges, and the three nails."

Why do these exotic indoor houseplants never do what they're supposed to?

Speaking of bulb growing — it may be a good idea to pay heed to a bit of news from National Geographic this week. For some time we have all suffered from the lack of spraying of camp sites and beaches with D.D.T. The news from Northern regions as well as Western and in the South, was the same: mosquitoes were terrible this summer. Until the experts come up with a substitute for the former spray which has now been banned, we'd do well to start growing garlic. "Garlic bulbs lick mosquitoes, outreeks leeks" is the statement from National Geographic.

Scientists have tested a garlic extract, and they suggest it may wipe out mosquitoes. Several species were exposed to the extract and it was too much for them: they died.

Garlic bulbs have long been credited with curing ills. Ancient Egyptians fed it to their pyramid-builders, while the Romans gave it to their athletes and soldiers. Americans hung it around their necks for protection against influenza during an epidemic in 1918. In the Andes, Indians chew it to fight altitude sickness.

The tiny garlic bulb when seen in a grocer's vegetable department looks innocent enough. But let one tiny clove he bruised or broken and this rude relative of the lily will make its presence known with a vengeance.

Mouthwash and toothpaste won't erase the traces of this stronger-smelling cousin of leeks and onions. Its oil enters the lungs and is exhaled with every breath.

How true — but remember — if your girl has had garlic on her hamburger you will be able to stroll through the lily garden a little longer — because to mosquitoes — it is the kiss of death.

Good success with your bulb planting neighbours. We'll all enjoy your efforts next spring.

Greetings from
Your Neighbour.

Let's Play Chess

Editor: Mr. Charlie Hess

THE LADDER OF SEPTEMBER

Names	Problems & Points 456 (3)	457 (2)	458 (3)	459 (2)	Sub-total (10)	Previous Total	TOTAL
B. Kobes (II), London, Ont.	3	2	3	2	10	83	93 (W!!)
A. Bruinsma (II), Chatham, Ont.	0	—	3	2	5	73	78
G. C. Lok, Vancouver, B.C.	0	2	—	0	2	64	66
F. Reinink (II), Walton, Ont.	—	0	—	1	1	63	64
W. H. VandenBorg, Edmonton, Alta.	—	2	—	2	4	52	56
A. Schuitema, Gorrie, Ont.	0	2	0	0	2	36	38
B. Dikland, (I), Brockville, Ont.	0	0	0	0	0	34	34
J. VanderWekken, Clive, Ont.	—	1	—	—	1	28	29
W. Triemstra, Ottawa, Ont.	—	2	0	0	2	21	23

REMARKS

The winner deserves congratulations. Not only did he reach the top for the third time but he also was the only one who scored maximum this month. I hope the publisher will contact you soon with a list of books to choose from.

The percentage is low this time: 27 out of a maximum of 90, makes 33%. Next time better? I missed quite a number of presentations. Since Feb. 1971 our group did not grow. Did nobody become inspired by the challengers match? I thought at least ten people would join our contest since Fischer defeated Petrosian with 6½-2½. But chess is life only for Fischer, sad enough. Let us keep it as a kind of hobby, of fine entertainment. If it conflicts with your work, put it aside!

TO OUR NEW SUBSCRIBERS

During the last few weeks new subscribers have joined our big "Calvinist-Contact-family". We welcome them heartily.

One of the added attractions to a subscription to Calvinist-Contact is the membership of World Contact Canada. World Contact Canada is an organization which takes care of charter-flights. As a new subscriber you have become automatically a member of World Contact Canada — without any additional cost — unless you let us know that you don't want this membership. You are completely free, but if we don't hear from you, you are enrolled as a member of World Contact Canada and eligible to take part in the charterflights.

A few things should be mentioned:

— You have to be a subscriber to Calvinist-Contact and consequently a member of World Contact Canada for at least half a year before you can make use of the charterflights.

— all the charterflights are organized by World Contact Canada, which oganization carries the sole responsibility. Calvinist-Contact can under no circumstances be held responsible for or in connection with these flights.

— all flights in the 1972 schedule take place on weekdays, not on Sundays. Assistance with departure.

— World Contact Canada maintains its own communication with its members. All correspondence re flights should be directed to World Contact Canada, P.O. Box 662, Burlington, Ont. and NOT to Calvinist-Contact.

— So far only charterflights to Holland (and back) have been scheduled. Other plans are being considered, about which World Contact Canada will keep its members informed.

Het Christelijke Leven

(13)

His death and resurrection representative and inclusive

The Lord Jesus, when He died on the Cross, shed His Blood, thus giving His sinless life to atone for our sin and to satisfy the righteousness and holiness of God. To do so was the prerogative of the Son of God alone. No man could have a share in that. The Scripture has never told us that we shed our blood with Christ. In His atoning work before God He acted alone; no other could have a part. But the Lord did not die only to shed His Blood: He died that WE might die. He died as OUR Representative. In His death he included YOU and ME.

We often use the terms "substitution' and 'identification' to describe these two aspects of the death of Christ. Now many a time the use of the word 'identification' is good. But identification would suggest that the thing begins from our side: that I try to identify myself with the Lord. I agree that the word is true, but it should be used later on. It is better to begin with the fact that the Lord included me in His death. It is the 'inclusive' death of the Lord which puts me in a position to identify myself, not that I identify myself in order to be included. It is God's inclusion of me in Christ that matters. It is something God has done. For that reason those two New Testament words 'in Christ' are always very dear to my heart.

The death of the Lord Jesus is inclusive. The resurrection of the Lord Jesus is alike inclusive. We have looked at the first chapter of 1 Corinthians to establish the fact that we are 'in Christ Jesus.' Now we will go to the end of the same letter to see something more of what this means. In 1 Corinthians 15:45, 47 two remarkable names or titles are used of the Lord Jesus. He is spoken of there as 'the last Adam' and He is spoken of too as 'the second man.' Scripture does not refer to Him as the second Adam, but as 'the last Adam'; nor does it refer to Him as the last Man, but as 'the second man.' The distinction is to be noted, for it enshrines a truth of great value.

As the last Adam, Christ is the sum total of humanity; as the second man He is the head of a new race. (see chapter 11 later on: One Body in Christ, B.B.). So we have here two unions, the one relating to His death and the other to His resurrection. In the first place His union with the race as 'the last Adam' began historically at Bethlehem and ended at the cross and the tomb. In it He gathered up into Himself all that was in Adam, and took it to judgment and death. In the second place our union with Him as 'the second man' begins in His resurrection and ends in eternity — which is to say, it never ends — for, having in His death done away with the first man in whom God's purpose was frustrated, He rose again as Head of a new race of men, in whom that purpose will at length be fully realized.

When therefore the Lord Jesus was crucified on the cross, He was crucified as the last Adam. All that was in the first Adam was gathered up and done away in Him. We were included here. As the last Adam He wiped out the old race; as the second Man He brings in the new race. It is in His resurrection that He stands forth as the second Man, and there too we are included. 'For if we have become united with Him by the likeness of His death, we shall be also by the likeness of His resurrection' (Romans 6:5) We died in Him as the last Adam; we live in Him as the second Man.

The Cross is thus the mighty act of God which translates us from Adam to Christ.

End of the second chapter.
From: Watchman Nee "The Normal Christian Life", by permission of the publishers: Victory Press, Eastbourne, Sussex, England.

B. Boulogne.

BIBLE SOCIETY EXECUTIVE STILL MISSING IN IRAQ

Baghdad (EP) — On April 27, Manuel Moursalian went as usual to the Middle East Bible Society Shop in this city. During the day he stepped out on an errand and never returned.

His co-worker has confirmed reports that Mr. Moursalian is a prisoner in some remote section of the country.

The Bible executive, a national Christian, has a wife and five children. He is one of the salesmen of the Middle East Bible Society working under the Lebanese Bible Society.

THE INFLUENCE OF A BOOK

During a time when John Bunyan was struggling for spiritual certainty, and his mind was filled with doubts and fears, it happened that a translation of Luther's *Commentary on Galations* fell into his hands — an old book, so tattered and thumb-worn that it was ready to fall piece from piece if he did but turn it over. Here, in the work of that mighty mind, he saw his own soul reflected as in a glass.

"I had but a little way perused it," he said, "when I found my condition in his experience so largely and profoundly handled as if his book had been written out of my heart."

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CONFLICT AND HOPE IN SOUTH-AFRICA

by Dr. P. G. Schrotenboer

The author, who is general secretary of the Reformed Ecumenical Synod, has been in South Africa for some time, during which he made a special study of the race problem (apartheid policy). He has both observed life in the South African Republic, and talked extensively to numerous people, both white and black. In this book he does not only give a report of his observation, but he submits an unbiased and unprejudiced evaluation as well. Anyone who wants to orientate himself or who wants to have a clear insight into the South African situation, cannot afford to miss this book.

CONTENTS: Introduction — The Africaners a People who will not Forget their Past — Revenge: Dutch Reformed Style — South Africa: Darkest Spot on Earth — What is Apartheid? — Petty Apartheid — Bantu Education in South Africa — South African Universities and Racial Policy — Liberalism in South Africa — Christian Nationalism in South Africa — Christian National Education in South Africa — Trustees of South Africa — Is South Africa a Police State? — The Afrikaners Laager Mentality — Die Afrikaner Broederbond — South African Churches and Race Relations — There is Hope for South Africa.

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COMPUTERS IN TOMORROW'S WORLD

by DR. J. H. DERKSEN

The Dutch Philips concern has just made another move on the chess board of international computer competition; a move which has raised many an eyebrow — and strong protest — from other grandmasters at the game. What exactly is the rumpus about? The Philips concern has given the Dutch government to understand that a certain degree of active interest in the industry would be very welcome if not essential . . . and the authorities have heeded the call. What's more, they have acted at once by promising to place orders. UNFAIR COMPETITION, complained the management of the Dutch IBM subsidiary. (IBM is the American computer giant which has vast interest in Western Europe.)

The incident, in itself not very significant, has sparked off a lively discussion which seems to have crystallized into two definite arguments. The first concerns the fact whether the appeal made by Philips was indeed unfair and the second (and the implications are much vaster here) whether the computer industry in Western Europe has any chance of surviving the competition from the giant American and Japanese concerns.

Many people outside Holland would be inclined to endorse the view that a government should favour the local product, but that is not a typical Dutch view. Equal chances, at least as far as the Euromarket partners are concerned, no longer is a mere slogan, but has come to be the basic philosophy of Dutch policy-makers. Under the circumstances it is quite understandable that Philips' main competitor did raise its voice in protest. Understandable, yes, but to many people IBM's remonstrations did not sound all that convincing. After all, these people argued, it is very much an open question whether the American computer industry would ever have got where it is today if it had to depend on its own resources. Isn't it true to say that the computer industry in America received its major impetus from the demands made upon it by the U.S. Army, Navy and Air Force during world war II? In those days, money was of no consequence so long as the war effort was stimulated. In addition, the multi-billion dollar space programme has given yet another boost to computer research and development. The Dutch never had such chances and it can hardly be called unfair if they were to receive preferential treatment from their own government today.

So much for a discussion of things past and present. A more important question is what the future looks like. Are there any prospects at all for an independent Euopean computer industry? It is an undeniable fact that the computer is still on the march in Western Europe. Automatic data pocessing is being adopted by a growing number of sectors of trade and industry. The postal giro services, insurance companies, social security administration, government services, and universities were among the first to turn to computers. They were soon followed by shipping companies, department stores, hospitals, building contractors, and a host of other industries. Of late there has been a tendency to introduce the retail trade the computer era, and while there are teething troubles, computerization is moving ahead, and is doing so with rapid strides.

The market is not saturated by a long way, but who is going to conquer it? It is unlikely that the orders placed by the Dutch authorities are going to tip the scales one way or the other, for the decisive factors will be: theoretical knowledge, technical genius, industrial experience, a talent for organization and management and the available capital. The Japanese have an edge where most of these requirements are concerned but the Americans have them all. The latter can also be true of industry in Western Europe, especially if more unity can be achieved than is now the case. The basic conditions of being able to compete succesfully seem present on both sides of the Atlantic, as well as the Pacific Ocean, but the United States has one decided advantage, namely its vast experience in this particular, highly specialized field. The West Europeans however, have an additional incentive since they realize full well that the role of computers in tomorrow's world will be such an essential element that none of the leading nations, or groups of nations, could afford to be completely dependent upon others. At this stage one might well wonder whether such separate activity does not constitute an enormous waste of money, time and energy? . . . Perhaps it does, maybe it does not! After all, monopolies sometimes turn out to be very costly affairs, too. . . .

(Radio Nederland)

From the Mailbox

•

THE EDITOR'S PENCIL

Dear Editor:

I would like to point out to the Calvinist-Contact readers that my October 21st article on Farm Issues in the Ontario Elections was edited by the editor of the Calvinist-Contact. This explains to those who read the October C.F.F. Bulletin and the October 21st Calvinist-Contact why the two articles were not the same.

The editing was quite acceptable to me except for one statement. To the question: "Which party should we vote for?" the editor replaced my reply with: "This is a private decision everyone should make."

This statement is not representative of my thinking. It concerns me greatly that the Christian Community is not finding a more communal voice in politics. It is discouraging that we are united in worship on Sunday but on Monday we cancel out each other's votes at the polls. This is due — at least in part — to the fact that Chistians have made the voting too private a matter.

Elbert van Donkersgoed.

(Nevertheless we would maintain that voting is a private matter and not a communal activity. The minister cannot say from the pulpit and the paper cannot say in its columns how to vote. - Ed.)

•

JUST A THOUGHT

Having recently attended a Christian School membership meeting one must wonder if we really mean what we talk about. **Our** Christian School.

Whenever I have been to such a meeting, the attendance is generally poor. Why is this? Do we not really care how our School is being run or do we think the School Board is doing a good job, so why bother going?

When I was at this meeting the thought entered my mind, what Premier Davis would think if he would walk in?

Of 151 families sending children to our Hamilton school only a small percentage of parents seemed to be interested in what is going on. I would have been ashamed to have our Premier present at such a meeting.

Furthermore it must be discouraging for the School Board, who after all do so much good work often till early hours of the morning, to see so little interest.

These men need our prayer and support very much.

I could not help but share this thought with others.

I hope that we **all** give this our serious consideration and pray that God will move us in a more ambitious direction.

R. Schotsman,
Mount Hope, Ont.

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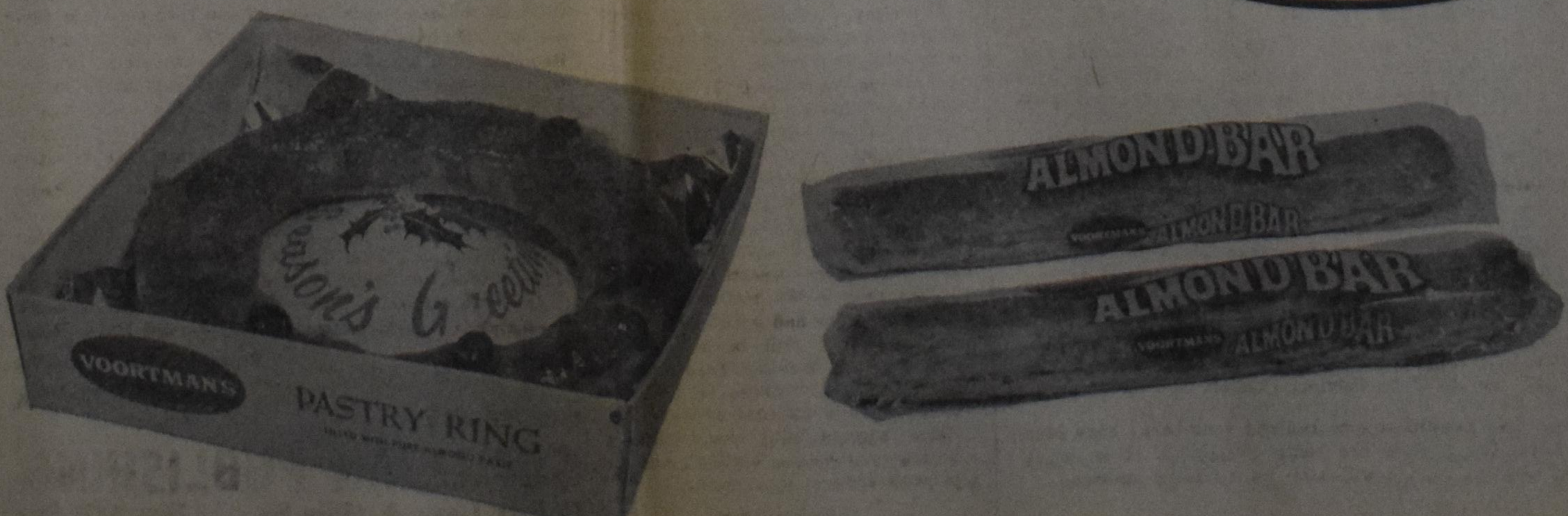

EVANGELISM THRUST '73

A recent article by Louis Cassels, religion editor of United Press International, has disclosed that the peak of the church going fad is over. Church attendance is declining. The church has no longer a strong influence in our society. World population is rapidly increasing. One biochemist declares that the world will soon become a global sardine can. Yet our numbers are dwindling. Youth are in turmoil. Gordon Sinclair remarked that he disagreed with Evangelist Billy Graham on practically every subject, but he added "There is one point in which I do agree with him — the problem with our young people today is that they have no commitment."

What is our position as Reformed Christians in this rapidly changing society? What are we doing for Jesus Christ and the spread of the gospel? So far, we have been just SURVIVAL orientated. Much of our programming is geared to try to keep what we have. We sit on our Calvinistic heritage. We major on minors. We fiddle while the world is burning right around us. We hear so much criticism about our Reformed churches. But other evangelical denominations get the same and more criticism. I experience this each time I attend a convention with other evangelicals. And when I hear all this criticism, I want to shout "People! Remember that you, yourself, are the church! You are part of the body of Christ too!" Criticism we have. Yet, there is so much going for us. For variation — the positive should be stressed.

There is a lot going for us. We often forget this. We are still a church with people. So many denominations have problems with diminishing church attendance. Our people still attend. And a significant number of these people are MEN. So many churches in North America are MANNED by WOMEN. And we still have the open Bible. It is still highly regarded in our circles. We can come with the authoritative Word of God. We can expect God to do great things.

What must we do? Evangelize! It is our duty and privilege as a church to present the Gospel to our age in ferment. On October 12-14, classical delegates met to be introduced to the Evangelism Thrust program. (See my article in Calvinist-Contact, Sept. 23, 1971.) They were challenging days. We were given new visions of a world in need of Christ. What are the objectives? 1. To confront every person in North America more fully and forcibly with the gospel of Jesus Christ. 2. To employ every means and method in communications of the gospel in order to create the conditions in which we may respond to God. 3. To apply the message and meaning of Jesus Christ to the issues shaping man and his society in order that they may be resolved. 4. To develop new resources for effective evangelism for consideration, adaptation or rejection by the participating churches. 5. To supplement the efforts of Christian congregations and organizations in becoming more effective redemptive centers and more aggressive witnesses to God's redeeming power in the world.

Our Thrust program is ahead of other denominations. As a matter of fact, we are sharing our ideas with other participants in Key Bridge. Much ground work has been done. "Pilot" churches which tried the program have "booked" success.

What is the role of the Board of Home Missions in Thrust? It provides local churches with tools, resources, handbooks by which the church will be mobilized. The planning for Thrust '73 is not done primarily in Grand Rapids. This was emphasized at the Institute. The place of the local church is taken seriously. Every believer must be a witness. And only the local church can create enthusiasm and not a board in Grand Rapids. We must prepare ourselves for an all out effort to reach North America for Christ. Nobody is going to do it for us.

In order to be effective in our work, we must set goals. Where do we want to go as a church? Are we out to maintain the status quo? Do we have churches just to accommodate ourselves? We should ask ourselves these questions: "Where are we right now? Where do we want to be? How do we get there?" In order to aid us in setting realistic goals for our churches, the Home Mission Board has produced some helpful materials. They are: 1. The covenant pledge. This pledge is made first by the consistory and then it is adopted by the congregation through the regular congregational vote. 2. The Congregational questionnaire introducing goals through asking for example "What are the needs of our church? What are our personal views on evangelism?" 3. The neighbourhood survey. 4. The community agency survey. 5. The resource inventory form, i.e. to discover talent within the congregation. 6. The consistory self study. This is designed to enable the consistory to have a clear picture as to how it views the total life and outreach of the church as it now is. The results of all these studies should be used to set up personal and congregational goals.

We were also introduced to a set of books called "The Idea Series." These series give some practical hints and insights into "how to evangelize." Unfortunately, these handbooks are too orientated to the U.S.A. situation. When used in Canada, they should be adapted to our particular situation and needs. This can be done, as they are meant for group leaders' use.

How can the local churches receive the information needed? Where do they get the help to introduce this far reaching program to their church members? The Board of Home Missions will train consultants, and they will work under the supervision of the classical home missions committee. These classical appointees are to meet with evangelism committees, help consistories with their self-study, interpret data, give encouragement and assistance. The heart of their work is the mobilizing of lay people.

Are we ready to evangelize? I believe that we are and that we always must be ready to reach others for Jesus Christ. How can we keep this great salvation received for ourselves? Didn't Jesus say "As thou hast sent me into the world, even so have I also sent them into the world." (John 17:8) and "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8)? There is an article in the Christian Reformed Church Order which is, I fear, often overlooked. It says "In obedience to Christ's great commission the churches must bring the Gospel to all men at home and abroad, in order to lead them into fellowship with Christ and His Church. In fulfilling this mandate, each consistory shall stimulate the members of the congregation to be witnesses for Christ in word and deed, and to support the work of home and foreign missions by their interest, prayers, and gifts." (Article 73) Our evangelism efforts must greatly improve. Pray that the Holy Spirit will give us a vision for the lost. Giving money is not enough. All of us must become actively involved. This is what the Canadian Council of Christian Reformed Churches realized when it resolved: "That Council urge all Canadian Christian Reformed Churches to rededicate themselves to the task of bringing the gospel of Jesus Christ to the Canadian nation." (Acts 1970) In obedience to the Lord, we must evangelize. The church must proclaim the gospel in these crisis times. In our task of evangelism we must be careful to reach the whole person for Jesus Christ and touch also the structures of society. Evangelism should not be a "soul winning" process only. This is narrowing the gospel. The gospel message should not be reduced to the horizontal level either. The Lord Jesus has never said "Love man only and God is just an afterthought." The Lord said "You must love God and your fellow man." Let us evangelize! People need to be touched with the gospel which points to heaven but also to earth.

Rev. Johan D. Tangelder.

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Halifax—CJCH .... 9:00 a.m. 920
Kentville—CKEN .. 7:05 p.m. 1350
Middleton—CKAD 7:05 p.m. 1490
Sydney—CJCB ...... 10.15 a.m. 1270
Windsor—CFAB .. 7:05 p.m. 1450

Young Writers

Send manuscripts to
the Literary Editor,
Calvinist-Contact,
P.O. Box 1269,
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Mich. 49501, U.S.A.

Growing Together

When the "World of Young Writers" began exploring the world of the student-writer, the young writer, the beginning writer, and the occasional writer, very few other periodicals were pioneering in this field.

Today you can hardly pick up a magazine without some creative writing by beginning writers. If that change for the better is an indication of the acceptance of readers of the expressive abilities of the writer-in-training, there is reason for thankfulness. The trend means to a student-writer that he or she can test his progress against the editorial judgment of more than one periodical. If the work is accepted by more than one publication, the writer will find reassurance in his ability and will continue to strive for conquering more techniques and for even more perfection.

A problem seems to come in when the writer has advanced far enough that he can be called an accomplished writer. Once again it becomes difficult for him to find acceptance for his work by the reader. The reader whose attention and interest he caught when he was in training is falling behind. Not only does the more advanced writer often not care to submit work to a publication that used his work in an earlier stage of development, but also does the reader not grow in his appreciation of the kind of work the writer is capable of.

With this issue, the World of Young Writers becomes simply "Young Writers." The world should not be artificially divided into one for writers and another for readers, since neither can do without the other. We also hope to include some short essays from time to time which deal with the appreciation of specific forms. Students, of course, learn these forms in their English courses. Perhaps they should be the ones to write short essays so that their seniors may grow with them in an appreciation of what goes on in these forms of fiction, poetry, essays, etc. We are presenting the bridging of the gap between reader and writer as a challenge especially to high school seniors and college students. Let's grow together in appreciating each other's share.

Other changes include the deletion of the "Forum," and the addition of a cartoon-type series under the general title ID-BITS, by artist Robin Jensen. And finally, a "Writers Ask" corner to which readers and writers may address questions related to work in this column will be added.

We wish to thank all of you who write us and show your appreciation of and interest in this column. We hope you will enjoy it again the year that has begun. Thanks also to all of you who have submitted your work. Please continue to send in your essays, poems, stories, questions and letters. If your manuscript did not succeed the first time, try again.

C.B.

PHASE III

by Joanne Polet

Childhood:

Those carefree days —
When you played your heart out.
When all what mattered was today,
— never tomorrow.
when excitement was crossing the street,
and riding a bicycle.
When you swore you'd be friends forever with
the kid next door.
When love meant spitting a boy in the face.
and stepping on his toes.
When your closet was a jail,
and your bedspread your royal robe.
When happiness was carrying the teachers' coffee,
And sadness was a rainy Saturday.
Those days that lurk in the alleys of your mind
And have been lost
— forever.

Teenagehood:

Those troublesome days:
Years of searching;
looking for answers,
doubting,
hoping,
never finding.
When boys changed from pests to beaus.
When ordinary happenings grew out of proportion,
And just life could be a problem.
When extremes were the order of the day:
ecstatic joys
and dark depressions.
When finding your place and your identity puzzled
your mind;
Growing into frustration and anger.
When thoughts could not become words,
And words twisted thoughts.
When anything meant that what you wanted it to.
When being indifferent was wrong
— and so was caring.
Those days that are not yet over,
still puzzling,
still searching, and crying.
Yet living each day and each moment,
no matter which way,
With your kind of living.

Adulthood:

Reaching,
grasping,
closing in on it.
Something you don't want,
And yet, the goal of your working.
Undescribable, because unexperienced.
Scary, boring,
Responsibility.
A world of set-in-their-ways people,
Whom you criticize and laugh at —
But of which you will become a part of.
For better or for worse,
One day it will be yours.
You cannot escape it.
Something you must accept,
make the most of
learn to handle,
And enrich it to fullness.
So slowly, and almost unnoticably,
Phases of life blend,
Smoothly, and sometimes
not so smoothly,
into each other.
And the tansitions from child to teenager to adult
become part of the plan
And the hope
And the despair of the world.

(Freshman, Calvin College)

HAIKU

SUNSET

A fleeting shadow,
Last beautiful ray of hope —
For the tomorrow.

Dan Beerens

PREPARING THE MANUSCRIPT

Type (if possible) or write legibly, on 8½ x 11 inch paper. Double space; use only 1 side of numbered pages. State: Name, address, Title of work, school level or profession, and age, at right top of first page. Enclose a self-addressed, stamped envelope for reply.

5:00 A.M. - GHETTO MORN

"Dark morning, usually have them.
Things around here stay black with grime.
Women on their way to work
First dumping garbage out of soot framed window.
Brown bottles everywhere.
Restaurant owner clearing away smashed window
pieces.
The gang's been through the town last night.
Man, what a fight!
Three killed. . . .
Probably had no reason to live anyhow.
Who does?
In this place?
This dark, dirty, worthless place?
It's not worth the torture!
It stinks!
It rots!
It'll die. It'll die.
So will we.
Everything does.
Our grass did. The air choked it.
Someday we'll all choke.
We'll all choke and die!
Man, what's it like to die?
I'd say anything is better than this meager black
dungeon.

— — — — —

You said something about beauty.
What's that?
Seems like I don't know nothing but dirt and soot.
I could live forever.
To see nothing change.
What's life for?
To spit on?
I wonder . . .
About many things. . . .
That could never happen.
So why pretend?
You talked about this man called God?
No, I don't know Him.
Where does he live?
Where's Heaven?
It's got to do with beauty?
Oh.
No, I don't know.
Never mind though.
I'm hopeless in everything.
I should be on my way.
My brothers and sisters are alone.
Yes, I'm the oldest.
Goodbye. . . .

Beauty . . . Heaven . . . What was that?
Oh, well, What's the use?
I'll probably never know.
Ever. . . ."

Liz Los, 13

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With deep gratitude to God, our Creator, we joyfully announce the birth of our second child, a son

WAYNE ALBERT

Renata's brother was born on October 5, 1971.

Thankful parents:
Arend and Olga Steenbeek, née Hartholt.

50 Pinedale Drive,
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Replacement.

We would like to share with our acquaintances our joy with the arrival of our daughter

KRISTIN JOY

on October 12, 1971.

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523 Mary St.,
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With joy and gratitude to God we announce that He has entrusted to our care

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A new brother for Tommy and Stephen, and grandson for

Mr. & Mrs. Thys Hendriks, Brampton, and
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Harry and Margaret Hendriks.

26 Garfield Cres.,
Brampton, Ont.

Mr. and Mrs. Edward Huizinga of 34 Royce Ave., Brampton, Ont. are pleased to announce the forthcoming marriage of their daughter

BETTY

to

Mr. RIENK BARWEGEN

son of Mr. and Mrs. S. Barwegen of Brampton.

D.V. the wedding will take place on Nov. 26, 1971 at 7.00 p.m. in the 2nd Chr. Ref. Church, Brampton.

Rev. Chas. T. Fennema officiating.

Gratefully we give thanks to God and remember that on November 22nd, 1971, it will be 40 years ago that our father

REV. G. J. HOYTEMA

became a minister of the Word.
We also remember our dear mother whom the Lord took home this past summer, who shared so much in nearly all of those forty years.

Children and grandchildren.

On behalf of their congregations, the consistories of the Maranatha Chr. Ref. Church of York, Ont. and the Bethel Chr. Ref. Church of Dunnville, Ont. hereby extend their sincere congratulations to their former minister and pastor

The Reverend
GEORGE J. HOYTEMA

who hopes to remember on Nov. 22, 1971 that it was 40 years ago that he was ordained to the ministry of the Word and sacraments.

We still thankfully remember God's faithfulness in the services rendered by this our former teacher, pastor, and friend.

Shuffle Board

with Birch plywood bottom. Comes 6 ft. long with 20 discs and instructions. Lacquer finished. Price $13.95, free on board Burlington. (Ontario residents please add 5% sales tax.) If paid with order you save C.O.D. charges.

JAMES LYCKLAMA
2223 Prospect St.,
Burlington, Ont. Phone 637-2571

"Casting all your cares upon Him for He careth for you."
I Peter 5:7

On Friday, November 26, 1971, the Lord willing, we hope to remember with our dear parents and grandparents

OEGE VANDER HOEK
and
LOLKJE VANDER HOEK-HUIZENGA

the fortieth anniversary of their wedding day.

We praise the Lord for His steadfast love and faithfulness and pray for guidance in the years to come.

Agassiz, B.C.:
Bert & Tina Vander Hoek, Leona, Ken, Leo, Grace & Linda.
Abbotsford, B.C.:
Ed & Audrey Vander Hoek, Dianne, Joyce, Melvin, Karen, Edward.
Rosedale, B.C.:
Melvin & Della Vander Hoek, Gregory, Kevin, Loreen.
Langley, B.C.:
Ted & Willie Vander Hoek; Owen, Steven, Margaret, Teddy.
Agassiz, B.C.:
Sam & Grace Post, Glen & Duane.

Home Address:
Box 157, Agassiz, B.C.

With thankfulness to the Lord, we hope to celebrate with our parents & grandparents,

KLAAS VELD
and
GRIETJE VELD-KOK

the occasion of their 35th wedding anniversary, on Nov. 21, 1971.

May the Lord grant them much health and happiness for many years to come, is the wish from their thankful children.

Mount Hope:
Ralph & Helen Veld, Grace, Kenneth, Brenda.
Burgessville:
Ben & Elly Veld, Clarence, Diana.
Welland:
Gerrit & Rosina Veld, Lisa.
Beamsville:
Pete & Jane Van Duyvenvoorde, Michael, Sharon, Karen.
Welland:
Henry Veld,
Margaret Veld.

R.R. #3, Welland, Ontario.

On October 31, 1971 the Lord took unto Himself our son, stepson, brother and stepbrother

ALFRED RALPH ATTEMA,

age 17 years.

The knowledge that he is with his Lord and Saviour is our comfort.

Mr. & Mrs. A. J. Stolte
Frank
Albert
Theresa
Ena
Dorothy
Peter
Mr. & Mrs. Orval Abma
Mr. & Mrs. Bill Stolte
Mae
Arnold
George
George
Allan

Blackfalds, Alberta.

Vanuit Holland kregen we bericht, dat de Here tot Zich nam Zijn moegestreden kind, onze lieve moeder en grootmoeder,

JOHANNA PIJPKER-HOFF

Ze mocht de gezegende leeftijd van 95 jaar bereiken. Sinds 1938 weduwe van Roelof Pijpker.

Haar kinderen in Canada:
Taeke en Geertje E. Pijpker.
Haar kleinkinderen:
Roelof en Winnie Pijpker.
Klaas en Engelina Dekkema.
Geert en Jean Pijpker.
Jack en Johanna Geuzebroek.
12 achterkleinkinderen.

R.R. I, Milliken (Ont.).

Kom en zie Wilma Faas haar
ANTIEK HUIS IN DRESDEN
5 minuten van Uncle Tom's Cabin. Wij drinken met U een gezellig kopje thee met een koekje. 50¢ per persoon. Wilma Faas, Hughes Street, Dresden, Ont.

On Sunday, November 14th, 1971 the Lord took unto Himself

ELIZABETH KOOLE, nee ARENDSE,

at the age of 51 years.

Beloved wife of
Marines Koole,
and dear mother of
Maria Bajema-Koole and John Bajema, Grand Rapids, Mich.
Arie Koole, Grand Rapids, Mich.
Linda.
Frances.
Ronny.
Nancy.

Psalm 84:11.

Box 25, R.R. 1,
Jordan Station, Ont.

On Sunday, November 14, 1971 our Lord took up unto His glory our beloved sister-in-law

ELIZABETH N. KOOLE,

at the age of 51 years.

St. Catharines, Ont.:
Paul and Prina Koole.
Zeist, Holland:
Anton Koole.
Middelburg, Holland:
Leen & Suzanne Koole.
Embro, Ont.:
Co and Maap Sinke.
Emmeloord, Holland:
David and Jennie Koole.
Souburg, Holland:
Boudewyn and Koos Koole.
Middelburg, Holland:
Gideon and Krina Koole.
Goes, Holland:
Lenie and Pieter Marinussen.
Eindhoven, Holland:
Wim and Jannie Koole.
Beamsville, Ont.:
Riet and Dick Renkema.

Weduwnaar, Chr. Ref. (Zakenman), financieel onafhankelijk, zoekt

KENNISMAKING

met lady of weduwe, 50-60 jaar. Brieven met recente foto, welke op erewoord terug wordt gezonden, onder no. 2997, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

Weduwnaar met pensioen, wonende in Z.W. Ontario, zoekt

KENNISMAKING

met weduwe of vrouw met pensioen, Chr. Ref., voor samenwoning, daarmede de eenzaamheid te lenigen en de huiselijke gezelligheid te bevorderen. Brieven onder no. 2396, % Calvinist-Contact, Box 312, Station B, Hamilton, Ont.

Een Christelijke weduwnaar zoekt

KENNISMAKING

met een lady tussen 55 en 60 jaar. Brieven onder no. 2395, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

A MATURE CHRISTIAN LADY

is needed in motherless home in the Niagara Peninsula. No objection to one child. Letters under No. 2999, to Calvinist-Contact, Box 312, Station B, Hamilton, Ont.

HELP WANTED

(single boy) on a dairy farm. Year round employment. Apply Harry De Groot & Son, R.R. 1, Smithville, Ont. Phone 957-7113 or 957-3497.

Due to a joyful event our present

GRADE 5+6 TEACHER

will not be able to complete this schoolyear. Who would like to take over her 28 pupils by Jan. 3, 1972? Please address your correspondence to Mr. J. Kooistra, Principal of Timothy Christian School, Williamsburg, Ontario.

SMALL POULTRY FARM WANTED

layers or broilers, with up to 100 acres of land In vicinity of Chr. Ref. Church (Ontario). Apply to Box 2998, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

CHRISTMAS SPECIALS

"Simplicity": *Washers - Washer-spinners - *Dryers - *Portable Dryers - *Wringerwashers. Asö about our 5 yr. warranty. Also "Kitchenaid" dishwashers. Call Brouwer Electric, 945-8607, 13 Maple Avenue, Grimsby, Ont. Free delivery (within 30 miles).

For the Farmers

Five days at the International Plowing Match

For five days I stood — or sat — in the fall sun near Jarvis, one man among many, one display among many, sandwiched between a slab silo on the one side and a welding equipment display on the other. But our name "Christian Farmers Federation" drew almost every eye of the thousands that passed by.

Some eyes quickly turned away and the feet seemed to move faster as if the owners of those eyes were afraid that if they stayed their curiosity might compel them to investigate. Some feet slowed noticeably as the eyes caught the sign and scanned the display. A few noses turned up as their owners spotted that word "Christian". And then — there were those who seemed drawn by the same word "Christian" and had to find out who had brought Christ with them into that tented city of commercialism.

I don't know how many times I heard, "Is this something new?" It must have been at least 50 times; at any rate, towards the end I had a standard answer to this query. It is a real challenge to tell someone in a few minutes what this organization is all about.

The people that stayed to chat for a while were of all kinds: farmers with an obvious commitment to Christ, a student from an agricultural college, Gideon members, the secretary-manager of the OEFPMB, a number of pastors, a young couple who had just started working on a dairy farm, an organizer for the NFU, a painter of signs for Christ, a driver from Transport for Christ, and interested farmers from Clinton, Grimsby, Newmarket, Aylmer, Delhi, Millbank, Elmira, Goderich, Lucknow, Dunnville, Dresden, Elmwood, Barrie, Stratford, and Wyoming.

I took 140 New Testaments with me. There were 60 copies of Good News for Modern Man and 80 copies of The Greatest is Love (Reach Out). On day 3, I was sold out of Good News and at the end of day 4 I had 5 copies of Love left: — an example of how easily we sometimes underestimate the power of God. I had extra copies expressed from Toronto for day 5.

On that day I sold 35 copies of Good News and 22 of Love.

On the last day I was running very low on literature about our organization. My stock of our brochure "Basis and Objects" ran out at 2:30 — another underestimation of the power of that word "Christian" in our name. I did not hand our literature out to all passers-by. People had to come and take it if they were interested. And they came. Well over 1000 people chose some of our literature and at least 50% of these read a good part of it before asking a question or moving on. It was unfortunate that on a number of occasions I had so many people to talk to that some visitors who obviously would have liked to chat did not get an opportunity to do so.

A thank you to all those at the Match who donated towards our expenses for the display. A special thank you to members of the Jarvis local who helped me erect the display and opened their home for me at night and to those who donated the use of their trucks so that I could take all my material to Jarvis and back.

It was a memorable week in every way. But the most memorable part of all was the parting comment of a young woman. In the early afternoon on day 4 I chatted with a young couple from the Rockwood area. The young man had just started working as a herdsman on a dairy farm. Both expressed a keen desire to make farming a way of life. I wanted to encourage them but I found that I could not do so realistically. I had to tell them that it is very hard — almost impossible — for a young family to make farming a way of life in today's agricultural industry. They left then but they came at the end of the day. Two young men came with them and we talked for at least half an hour. Later, as they left, the young woman said, "This is the display I've enjoyed the most — it says something meaningful about living."

Broilers and Land

17,000 basic quota, 4 floors mechanized feeding, to floor hand feed. Electric-hot water heat, fin pipes. Fan ventilation. 97 acres (70 workable). Creek. Tractor, spreader, etc. 4-bedroom stone house, oil heat. Near Hamilton. (Want larger quota? Several listed.)

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357 Upper Paradise Rd., Hamilton 43. Phone (416) 389-0344.
Write or phone for definite appointment.

Prince Edward County

330-acre farm, 8 miles from Town on paved road. 240 acres good loam and clay-loam soil, balance wood and pasture. 1½-storey 3-bedroom home with modern kitchen, bath and oil furnace. Tenant house with bath. Large dairy barn has 46 stanchions plus box stalls, pipe line milker, bulk tank, milk house, 943 lb. pool #1 milk quota, 124,000 lb. Annual Market sharing quota, 75 head cattle, water bowls, stable cleaner. Second barn for young cattle, silo, machine shed, 2-car garage. 660 ft. water frontage. Full line of machinery. Property can be bought separately or would consider small property as trade-in for down payment. (Outstanding opportunity.) Apply to —

Gerald Vincent, Realtor
P.O. Box 595, PICTON, Ontario.
Phone 613-476-5697.

ANNOUNCE WORLDWIDE CASSETTE BIBLE STUDY PROGRAM

Hollywood, Calif. (EP) — Two years of beyond-the-scenes preparation have been climaxed by the announcement here of the formation of a new non-profit service organization — Audio Bible Studis International.

"The basic purpose of ABSI," states its president, Earle E. Williams, "is to distribute outstanding Bible teaching material worldwide, utilizing tape cassettes."

He explained that the program had its beginning in Honolulu on Labor Day, 1969, at a meeting of Christian leaders which included Dr. Harold Lindsell, editor of Christianity Today; George Otis, president of Bible Voice, Inc.; Dr. Roy McKeown, pesident of World Oppotunities Inc.; and the Rev. Earl Watson, veteran missionary to Congo.

"We chose Latin America as the original target area," explained Williams, "and enlisted sixty outstanding Bible teachers as the faculty. These are all national leaders, not missionaries, representing many different denominations.

"This means that a dedicated Christian national, carrying a small player and 84 little cassettes, can carry the ministry of these 60 teachers to the most remote illage. The people will hear the Word of God explained accent-free in their own language, presented by people who thoroughly understand the cultural context because they are part of it."

Williams, who for the past 14 years has served as president of the Hollywood-based Audio Bible Studies, Inc., adds: "In Audio Bible Studies it hasb een our primary function, not a side activity, to produce tape-recorded Bible teaching material. Now it is our privilege to utilize that xpertise in this world-wide, non-profit service program."

CALIFORNIA BILL AUTHORIZES PUBLIC SUPPORT FOR PRIVATE SCHOOLS

Sacramento (EP) — The State Assembly here passed 48 to 15 July 26 a bill authorizing public support for private schools.

Assemblyman John Vasconcellos, author of the measure, maintained: "Children in private schools have a right to education. . . . They have a right to some assistence."

He added that taxpayers would save "literally hundreds of millions of dollars" by making sure private institutions remain open to relieve the crush on public facilities.

Private schools, church schools included, will have access to buses, free books, and shop classes if the Senate passes the measure.

Required immediately

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for the West-End of Toronto

to sell Hollandia and Archway Cookies

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The development of God's Covenant plan as revealed in the Bible.

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SALEM CHRISTIAN SANITARIUM ASS.

Anwer to "Mental Patients"

The letter of Mrs. John Hildering, that appeared in the column "From the Mailbox" in Calvinist-Contact of October 28, 1971, was not new to me. I had received it around September 24th through the editor of this paper and mailed my answer along the same route on September 27, 1971.

After a somewhat revised letter from Mrs. Hildering appeared in Calvinist-Contact about a month later, several members of Salem and readers of this paper have asked me to answer it. I am happy to re-submit my original reply of September 27th, with one minor change.

Dear Mrs. Hildering:

Mr. D. Farenhorst has forwarded your letter to me for answering, which I gladly do. The Board of Trustees is quite aware how much it needs writings from members and the suggestions they offer. This way new aspects come forward, which influence its thinking and its actions. It is also striking how much interest has lately been shown in Salem by members from the London area.

In the first part of your letter you explain that the modern tranquillizers have greatly decreased the need for psychiatric hospital beds. You state that this advance did not exist when Salem was constituted and you feel that Salem should therefore change.

When Salem was in its preparatory phase, the effect of tranquillizers was already well known. Consequently Salem has never intended to operate a hospital of the kind you mention: the old-fashioned mental hospital in which many patients were simply taken care of and others improved very slowly. From the start Salem was out to operate a modern mental health center: an active treatment, short-stay hospital with an out-patient department, counseling facilities, perhaps day-care and other most recent forms of treatment.

This would be the same kind of Community Health Center that the Ontario Department of Health is still encouraging and financing in many places, sometimes as an independent clinic, often attached to a General Hospital. The only difference is that the "Community" of Salem's mental health center would not be geographical, but ideological or religious, a **Christian community.** That is the basic reason for our existence.

I regularly visit our local Community Mental Health Clinic, when one of my patients is admitted to it. There, as you mention, some patients are hospitalized for only 24 hours. However, psychiatry is wider in scope. Many patients can only be taken care of through more intensive methods of treatment, such as group therapy, daily sessions with various kinds of specially trained people, occupational therapy, drug treatment, etc. That is why hospital beds are still needed, although much less in number than 20 years ago. Salem would like to develop a similar program, based on Christian principles and in a Christian environment. I would even like to do more than that, but these details you can find in many of my addresses delivered at previous annual meetings.

In connection with this main point you urge Salem to be open for change and I fully agree that this is very necessary if we want to help our people with the methods of today. Salem has also had to make many changes in the past. One of the most important ones occurred when the membership decided not to put the building of a Christian psychiatric hospital first and later develop the various other services I mentioned, but to start instead with out-patient services, then broaden these, and only later think about a psychiatric hospital again.

Toward the end of your letter you ask the question: "Should we not try to expand our own Christian Mental Health Clinic with a Christian psychiatist and a Christian psychologist?" We have been looking for a Christian psychiatrist for years and are still advertizing regularly in the Canadian Psychiatric Association Journal. Since visits to a psychiatrist are payable by OHSIP, we have all hopes that such an addition to our Clinic would attract a lot more patients.

A Christian psychologist is another matter. His services would not be covered by OHSIP and it would be rather useless to add him to the staff at this moment, when Mr. Bickford could still see twice as many patients as he does. We of course intend to appoint another therapist as soon as the patient flow will allow this and through such an appointment we hope to be able to offer a somewhat greater variety of service to our members. To first put a "team of experts" in our Clinic, as you write, is in the opinion of the Board of Trustees not the solution to our problem. Some reasons for the poor attendance of our Clinic are given in the September Newsletter. Another is no doubt that it takes most new organizations a while to get established.

In the meantime, there does not have to be any worry that our clients will not get the proper treatment approach. Mr. Bickford has plenty of experience to know his own limitations and to recognize where and by whom certain clients could be helped better than by himself.

I hope the above sufficiently answers your comments and questions. If not, I would apperciate hearing from you. Thank you for your sincere interest in Salem.

Your sincerely,
A. Vandermaas, M.D.

I am happy to add that since the beginning of October Mr. Bickford has had full or nearly full days in the Clinic.

Lenin Translations Lead Bible

Paris (EP) — The works of Lenin again lead the Bible in number of translated editions around the world.

The United Nations' Educational, Scientific and Cultural Organization has released statistics for the past year indicating that Lenin leads with 290 translated versions followed by the Bible with 202.

Jules Verne and detective story writer Georges Simenon have 126 each, and Shakespeare has 102 translations. British children's writer Enid Blyton is next with 95 translated editions.

Polish Church Encounters Emigration Difficulties

Berlin, East Germany (EP) — Immense difficulties are being created for the Evangelical Church of Augsburg Confession in Poland as emigration continues from Poland to West Germany, according to the bishop of the 80,000-member church, the Rt. Rev. Dr. Andrzej Wantula of Warsaw.

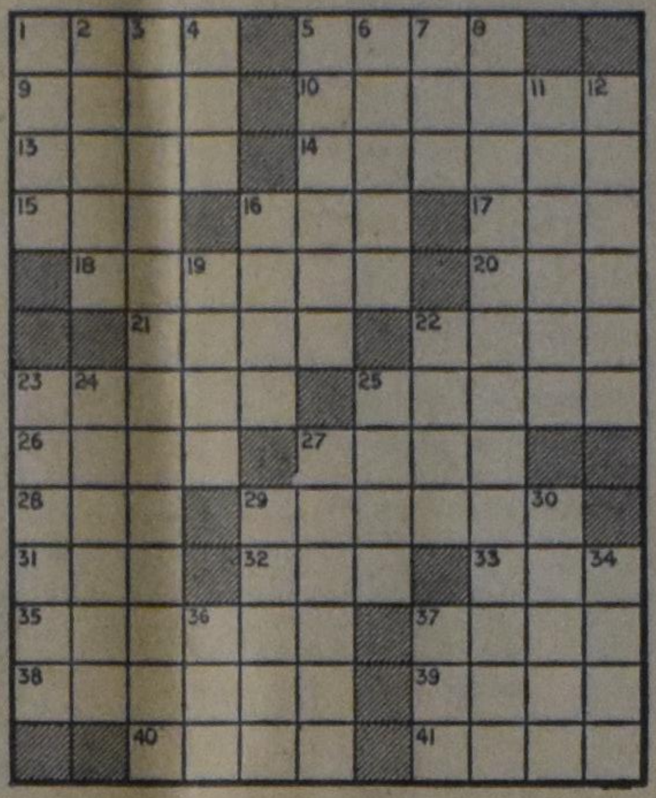
The emigration is a result of agreements reached last year between the Polish and West governments which permit German families still living in Poland to reunite with their families in West Germany.

Writing in "Evangelisches Pfarrerblatt" here — a monthly bulletin for East German clergymen — the 65-year-old prelate noted that due to emigration of Lutherans from Poland, church administrative units must be constantly restructured while the existence of other units is threatened. The church reported a loss of one-fifth of its membership this year over 1970.

CROSSWORD PUZZLE

ACROSS
1. Sob noisily
5. Military installation
9. Jai ——
10. Unwilling
13. Lively cadence
14. Girl of song, circa 1927
15. Stationery item
16. Humorist
17. Speck
18. Landed property
20. "Three" in Palermo
21. British Conservative
22. Sonny and ——
23. Products of combustion
25. Run-down
26. Lean-to
27. Light source
28. Marching cadence call
29. Brazilian port
31. Badly
32. Exasperate
33. Devoured
35. One adept at circumvention
37. Brawl
38. Back out of a deal
39. Brink
40. Acute
41. Secondhand

DOWN
1. Indonesian island
2. Even up
3. Is executed, pirate style (3 wds.)
4. Illuminated
5. Quality of being equal
6. Egg-shaped
7. Divinity school (Abbr.)
8. Worked as a thespian (3 wds.)
11. Slept noisily
12. Dining establishment (slang)
16. —— of the Roses
19. Kicked lightly
22. Gael
23. More pallid
24. Postpone, as a motion
25. Gone under
27. Unproductive
29. Persistent attack
30. Put on, as a play
34. Watched
36. Sandra ——
37. Fire (Fr.)



SOLUTION
to previous
Crossword Puzzle

The Next Issues of Calvinist-Contact

will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
Dec. 2	Nov. 26	Nov. 24 noon
Dec. 9	Dec. 3	Dec. 1 noon
Dec. 16	Christmas issue	Dec. 8
Dec. 23/30	New Year issue	Dec. 21 noon

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NOTES ON RACISM FOR CHRISTIANS, by Donald G. Holtrop.
The author uses a **Screwtape Letters** technique to point out subtle ways in which alleged Christians support their racist position. He also reveals practical steps that may be taken to eliminate the poblem.

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Speeches given during the war concerning man's desire for future life, the problem of pain, a warning to students, and other subjects.

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Reflections on Literature and Life, Education, and Religion.

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The daily walk and life of the great godly pioneer missionary to the North American Indians.

WHEN IRON GATES YIELD, by Geoffrey T. Bull.
The story of a British missionary to Tibet, captive of the Chinese communists for three years and his miraculous deliverance.

GOOD NEWS FOR MODERN MAN
The New Testament in today's English.

THE GIST OF CULTS, by J. K. Van Baalen.
The author discusses Jehovah's Witnesses, the New Spiritism, Theosophy, Christian Science, The Unity School of Christianity, Mormonism, British-Israelism, and the Christian Religion.

WORLD AFLAME, by Dr. Billy Graham.
Dr. Graham tells why he believes the world is on a collision course — and what this generation can and must do about it.

STRAIGHT DOWN A CROOKED LANE, by Francena H. Arnold.
A hasty marriage heads two teenagers down a road of anxiety and depression. But God's roads are never crooked.

The following 4 titles are big size hard-cover books (bound in linen):

LIVING IN A NEW COUNTRY, by Rev. T. C. VanKooten.
An interesting study on the integration of immigrants into the life of their new country.

IN THE MIRROR, by Prof. Dr. J. Kromminga.
This book was published in connection with the Centennial of the Christian Reformed Church. The author reviews what this church has done and ought to do.

A PREY TO SATAN, by C. Sluys.
A moving story which is often filled with suspence. The main characters are people of the Reformed Church in Holland.

THE STOWAWAY, by Wm. R. Rang.
Hendrik Tromp wants to find his lost father. He hides as a stowaway in "The Golden Horn", but is detected. What follows takes the readers (boys and fathers) all along.

For Children

THE GUN, by John Vriesinga & **THE FLASHLIGHT,** by Jean G. Fisher. These are two great stories for children which are given together as a premium for ONE subscription.

FOR TWO SUBSCRIPTIONS:

LEAST OF ALL SAINTS, by Grace Irwin.
The author tells in this novel how Andrew Sonnington, pastor of a Toronto church, must bring his natural desire into line with the profession he has chosen.

We have also a number of Dutch titles available, namely:

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ARIE EN KATRIEN IN CANADA, door Arie Dof.
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HEL EN HEMEL IN DACHAU, door Ds. J. Overduin.

DE WELEERWAARDE HEER, door Ds. M. E. Voila.

DE HUMOR IN DE BIJBEL, door Dr. Okke Jager.

* **DE ILLEGALE WERKER,** door Anne de Vries.

HET RAADSEL VAN ONS LEVEN, door Prof. J. H. Bavinck.

SPIONNAGE IN DE TWEEDE WERELDOORLOG, door Jacó v. d. Steen.

GROOT ALARM, door C. Baardman.

* **DAGGELDERS,** door J. W. Ooms.

* **'T BEGON ONDER MELKENSTIJD,** door G. J. Peelen.

SLOEBERKE SLOB, door W. Laatsman.

MOEILIJKE KINDEREN, door P. W. J. Steinz en 5 andere deskundigen.

* Tijdelijk niet voorhanden.